

AYEEN AKBERY.

OR,

THE INSTITUTES

OF THE

EMPEROR AKBER.

Translated from the original Persian

BY

FRANCIS GLADWIN.

IN THREE VOLUMES.

VOLUME THE THIRD.

CALCUTTA:

PRINTED BY WILLIAM MACKAY.

M,DCC,LXXXVI.

THE Translator is indebted to Mr. Reuben Burrow, for the notes on the astronomical part of this volume. This Gentleman, whose mathematical reputation has been long established in England, has applied with great diligence to the study of the Sanscrit language, and has acquired a perfect knowledge of the Hindoo astronomy, which it is hoped he will be induced to make publick.

EXTRACT of a GENERAL LETTER, from the GOVERNOR GENERAL and COUNCIL, to the Honourable the COURT of DIRECTORS, dated 31st December, 1785.

IN the 187th paragraph of our letter of the 23d October 1783, by the Nurbudda, we informed you of a proposal made to us by MR. FRANCIS GLADWIN, for the publication of a complete translation from the Persian language, of a book entitled the AYEEN AKBERY; and we then acquainted you, that we consented to subscribe for 150 sets of this work, on account of the Company: but some objections arising afterwards against the payment of so large a sum from our Treasury at that time, MR. GLADWIN voluntarily waved his claim to the subscription money, until your pleasure should be known.

MR.

MR. GLADWIN has lately addressed a letter to us, recapitulating the circumstances which attended his first proposal, setting forth that he is far advanced in this laborious and expensive undertaking, the first and second volumes of the work being already published, and some part of the third; and requesting that in consideration of the expence and trouble he has been subjected to, we would repeat our recommendation of the undertaking, and intercede with your Honourable Court for your acquiescence in our promised subscription.

SENSIBLE as we are of the merit of MR. GLADWIN's labours, the encouragement that is due to every undertaking which has for its end the promotion and extension of Eastern Literature, as well in regard to the use its advancement may be of to the persons employed in your service, as the knowledge it may afford to the European quarter of the globe, we cannot but repeat our earnest solicitation that your Honourable Court will permit us to confirm the subscription for 150 sets, which we formerly promised to take, as we consider our former recommendation, and the known liberality which your Honourable Court have ever shown towards the encouragement of works of this nature, to have been the inducements which led MR. GLADWIN to commence so arduous a work, and thereby subject himself to a great expence, from which he could only expect to be relieved through the liberality of his employers.

A true extract,

(Signed) W. BRUERÉ, Sec.

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A Y E E N A K B E R Y.

V O L. III.

CONTAINING THE
HISTORY OF HINDOSTAN,

AND OF THE
H I N D O O S.



I N T R O D U C T I O N.

I HAD long set my heart upon writing something of the HISTORY of HINDOSTAN, together with an account of the religious opinions of the HINDOOS. I know not if my anxiety herein proceeds from the love of my native country, or whether I am impelled by the desire of searching after truth, and relating matter of fact.

At first my head was filled with the idle tales of Benagutty, Hafez Abroo, and other ancient authors; who have written stories of things that never existed but in their own imaginations. But at length becoming sensible of the ignorance of mankind, and of their evil disposition towards one another, I resolved to endeavour to establish peace and amity.

However

However, multiplicity of business occasioned delay, until I undertook to write this work, which has run out to great length; and having finished the HISTORY of the SOOBHANS, (including a good part of the History of Hindostan) I thought this a fit time for carrying into execution my long concealed intention.

BEFORE this period, I had acquired some knowledge of the subject, but deeming that insufficient, I had again recourse to those who were capable of instructing me, and renewed my former studies.— From my ignorance of the signification of Hindoo-Terms, and the want of an able interpreter, my researches became painful; as I was obliged to make repeated enquiries after the same thing. At length, by the will of heaven, unremitted assiduity has obtained the object of my wishes.

IT has now come to light, that the general received opinion of the HINDOOS, being POLYTHEISTS, has no foundation in truth; for although their tenets admit

I N T R O D U C T I O N.

IV

admit positions that are difficult to be defended, yet that they are worshippers of God, and ONLY ONE God, are incontrovertible points.

IN order to establish what I have here advanced, I shall set forth the various faiths and ceremonies of this immense multitude, that the necessary proofs may be found collected together, and strife and animosity be thereby moderated.

ALTHOUGH there have never been wanting in the world men of upright and honest intentions, yet from the following causes there have always been dissensions regarding this religion.

F I R S T.

THE difference of language, which has prevented the Hindoos, and those of other nations from comprehending the meaning of each other, and occasioned much strife.

S E C O N D.

SECOND.

THE remoteness of situation, which has prevented the Hindoos from having any intercourse with the learned of other countries.

OR if it happened that one of each met together, no communication of ideas could be effected; for want of an intermediate person, it being very difficult to find an interpreter so well acquainted with the depths of science and the various philosophical doctrines, as to be able to explain himself thereon in a satisfactory manner. Even now, notwithstanding his Majesty has taken such pains to assemble the learned of all nations, who aid and assist each other in their researches after truth, the inconvenience still remains unremedied. Where then is a person to be found possessed of the qualifications requisite for this task?

SUPPOSING the throne to be filled by a monarch resembling NOORSHEERVAN, who amidst the splendor

splendor of royalty fought after the jewel of wisdom, still there is required a Vizier like BUZERCHE-MEHR, who divesting himself of envy, found out POOZ-RUYAH the philosopher, and sent him into Hindostan under the disguise of a merchant; and he, as industrious when absent as if he had been present, did after various researches and laborious investigations acquire possession of the stores of knowledge.

Or a task like this demands an indefatigable person like TUMTUM the Indian, who in order to study under PLATO, travelled from Hindostan into Greece, regardless of the dangers of the seas and deserts; and having obtained the grand Panacea, regulated the temperament of the mind as well as that of the body.

Or a man such as ABUL MAASHAR of BALKH, who becoming enamoured of knowledge, preferred a foreign soil to his native country, and relinquishing ease for toil, travelled from Khorafan into Hindostan, and acquired a variety of knowledge at Benaris,

and

and carried back rare presents to the studious of his own country.

THIRD.

THE subjection of mankind to their corporeal senses, insomuch that they will not allow any thing to exist, which they themselves have not felt; and are so governed by prejudice, that they will not listen to the relation of any thing foreign, even though it should be told as a fable calculated for mere amusement. When this is the case, what judgement can they form?

FOURTH.

THE indolence of mankind, which induces them to prefer the little they actually possess to the prospect of increasing it by the fatigues of commerce, which inclines them to adopt ease and reject labour, and to forego the pains required in searching after knowledge; contenting themselves with disputes about appearances only, regardless how far they are consonant with truth and reality.

FIFTH.

F I F T H.

THE habit of imitation, which people of all nations fall into, without asking why or wherefore. Whatever they have received from their father, tutor, acquaintance or neighbour, they consider as the rule of conduct most acceptable to the Deity, and stamp those who differ from them with the name of INFIDEL or ZENDEK.

S I X T H.

THE reserve which prevents a candid communication between persons of different persuasions, and to this it is owing that no instance can be produced of two or three persons meeting for the purpose of discussing the tenets of their respective creeds, and of ascertaining the principles on which they are founded. If this communication had taken place among men of learning and candour, a rule of conduct might ere this have been fixed, by the upright decisions of impartial justice.

E V E N Monarchs deeming the investigation unimportant, have either treated it with indifference, or abominated by the pride and self-conceit of sectaries, have prohibited free discussion and enquiry. A regard for self-preservation, therefore, induces men either to be silent; or to express themselves in obscure language; or compels them to conform to the temper of the times. But if Princes had evinced a disposition to promote the search after truth, many illustrious men, having no grounds for fear or apprehension, would have published to the world, with freedom, their sentiments and opinions. The monarch's example is a law to all; and thus every sect becomes infatuated with its particular doctrines: animosity and dissension prevail, and each man deeming the tenets of his sect to be the dictates of truth itself, aims at the destruction of all others, vilifies reputation, stains the earth with blood, and has the vanity to imagine he is performing meritorious actions. If the voice of reason was attended to, mankind would be sensible of their error, and lament the weakness which misled them to interfere in the concerns

concerns of each other. Persecution, after all, defeats its own ends; it obliges men to conceal their opinions, but produces no change in them.

SEVENTH.

THE success which too often attends the wicked and ill disposed, from the facility with which the professions of virtue and rectitude gain belief. Hence a variety of evils are derived, and truth lies buried under a load of errors. Enough, ABUL FAZEL, enough: the various forms of divine vengeance are inexplicable; the history of them is long and intricate; proceed to execute your original design of attempting to establish peace and unanimity.

ALTHOUGH some will be disturbed with the information they receive, others will embrace it with satisfaction.

THANKS be unto God, who hath no equal, I am neither of the number of those who are ready to condemn the ignorant, nor averse to praise those who know better.

EVEN Monarchs deeming the investigation unimportant, have either treated it with indifference, or abominated by the pride and self-conceit of sectaries, have prohibited free discussion and enquiry. A regard for self-preservation, therefore, induces men either to be silent; or to express themselves in obscure language; or compels them to conform to the temper of the times. But if Princes had evinced a disposition to promote the search after truth, many illustrious men, having no grounds for fear or apprehension, would have published to the world, with freedom, their sentiments and opinions. The monarch's example is a law to all; and thus every sect becomes infatuated with its particular doctrines: animosity and dissension prevail, and each man deeming the tenets of his sect to be the dictates of truth itself, aims at the destruction of all others, vilifies reputation, stains the earth with blood, and has the vanity to imagine he is performing meritorious actions. If the voice of reason was attended to, mankind would be sensible of their error, and lament the weakness which misled them to interfere in the concerns

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A Y E E N A K B E R Y.

V O L U M E III.

A

D. E. S. C R I P T I O N.

H I N D O S T A N.

HINDOSTAN is washed by the ocean on the east, the west and the south; to the eastward lies Malacca, together with Sumatra, the Moluccas and many other islands. On the north are high mountains, part of which forms the boundary of Hindostan on that quarter, and the rest belong to Turan and Iran. Beyond these mountains, as far

far as Chinese-Tartary, are several fertile territories, particularly Cashmeer, the two Tibbets, and Kushtwar. The north side of Hindostan is plentifully supplied with rivers, so that it may be said to have water on all quarters.

T H E whole extent of this vast empire is unequalled for the excellency of its waters, salubrity of air, mildness of climate, and the temperate constitutions of the natives. Every part is cultivated and full of inhabitants, so that you cannot travel the distance of a cose without seeing towns, and villages, and meeting with good water. Even in the depth of winter, the earth and trees are covered with verdure: and in the rainy season, which in many parts of Hindostan commences in June, and continues till September, the air is so delightfully pleasant, that it gives youthful vigour to old age.

S U M M A R I Y, the Hindoos are religious, affable, courteous to strangers, cheerful, enamoured of knowledge, fond of inflicting austerities upon themselves, lovers of justice, given to retirement, able in busines, grateful, admirers of truth, and of unbounded fidelity in all their dealings. Their character shines brightest in adversity. Their soldiers know not what it is to fly from the field of battle; but when the success of the combat becomes doubtful, they dismount from their horses, and throw away their lives in payment of the debt of valour. Frequently they hamstring their horses, to deprive themselves.

DESCRIPTION OF HINDOSTAN. 3

of the means of flight, and thus rendered desperate, soon bring the battle to a successful issue. They have great respect for their tutors ; and make no account of their lives, when they can devote them to the service of God.

THEY one and all believe in the UNITY of the GODHEAD ; and although they hold images in high veneration, yet they are by no means idolaters, as the ignorant suppose. I have myself frequently discoursed upon the subject with many learned and upright men of this religion, and comprehend their doctrine, which is, that the images are only representations of celestial beings, to whom they turn themselves whilst at prayer, to prevent their thoughts from wandering ; and they think it an indispensable duty to address the Deity after that manner.

IN all their prayers, they implore blessings from the sun.

THEY consider the Supreme Being to be above all labour, believing Brahma to be the creator of the world ; Bishen its providence and preserver ; and Roodre (who is also called Mahadeo) its destroyer.

ONE sect believes that God, who hath no equal, appeared on earth under the three above-mentioned forms, without having been thereby polluted in the smallest degree ; in the same manner as the Christians speak of the MESSIAH.

OTHERS hold, that all three were only human beings, who, on account of their sanctity and righteousness, were raised to these high dignities.

WITHOUT compliment, there are to be found in this religion, men who have not their equal in any other for their godliness, and their abstinence from sensual gratifications.

THEY reckon the universe to have had no beginning; but some of them believe that it will have an end, as will be spoken of hereafter.

IT is astonishing, that if any man of another cast wants to become a Brahmin, he is not allowed; neither may a Brahmin change his cast.

THEY have no slaves among them.

WHEN they go to war, or are attacked by an enemy, they put all their women together in one place, which they surround with wood, straw and oil; and some stony-hearted men are left with them, who, when those engaged in battle have no hopes of preserving their lives, set fire to the pile, and reduce the women to ashes.

IF any person in distress flies to them for protection, although he be a stranger, they take him by the hand, and will defend him at the expence of their property, reputation, and life.

ran, who cultivated the vine, and various kinds of melons. The manufactures of silk and woollen carpets, were introduced together with that of brocades ; and now the breed of camels is such, that they excel the Arabian Bokhtu.

HAVING now spoken in a summary way of Hindostan and the Hindoos, I shall proceed to treat of some particulars in a fuller manner ; but still this must be considered as only a little of much, one out of a thousand.

Of the C R E A T I O N.

Of the various changes which the universe has undergone, there are no less than eighteen different opinions ; but it will be sufficient to speak of three of them.

The F I R S T O P I N I O N.

God who hath no equal, took upon himself the form of man, who is Brihma. He by his will created four sons, Singh, Sunden, Suntoakomar and Sunnatun. And Brihma commanded those four sons to employ themselves in acts of creation. But they being strongly attached to the presence of Brihma, did not execute this command. At which Brihma was wroth, and caused another form to issue from his forehead whom he called Maha-deo. But neither was he found, fit for the tasks of creation. Then Brihma of his will created ten other sons ; besides whom there

there issued from his own body two forms, one male and the other female. The name of the man is Munnoo, and of the woman Sutrooka, and these are the progenitors of the human race.

The S E C O N D O P I N I O N.

God manifested himself under the form of a woman, who is called Mahaletchmeen. From the essence of Mahaletchmeen proceeded three attributes, the first called Sut, the second Ruj, and the third Tum. And when Mahaletchmeen willed that the world should be created, she united herself with Tum, and produced another form called Mahakalce, and who is also named Mahamya. And by joining herself with Sut, another form appeared called Sirfootee. After this Brihma issued from Mahaletchmeen, under the form of a man, and Sree under the form of a woman, who is also called Sawuteree. Then from Mahakalce issued Mahadeo under the form of a man, and Teeree under the form of a woman. This latter is also called Mahabedya, and likewise Kamdheen. From Sirfootee issued Bishen, under the form of a man, and Gowree under the form of a woman. Then Mahaletchmeen willed that the lusts of the flesh should operate. Teeree united with Brihma ; Gowree with Mahadeo ; and Sree with Bishen. The conjunction of Brihma and Teeree produced an egg, which Mahadeo divided into two parts. Of one half are formed the Dew-tah, Diyit, and others who are celestial beings ; and of the other half are formed mankind, and all other living creatures, together with plants and inanimate bodies.

The T H I R D O P I N I O N.

AND this is the one most generally received.

IN the book called Soorej Sudhant, which was compiled some hundred thousand years since, it is thus related.

TOWARDS the end of the Sut Jowg, lived Mydeyit, who from the contemplation of the various parts of the universe, became filled with wonder and amazement, and in order to learn all the realities of the creation, incessantly supplicated the sun for that purpose for the space of a thousand years. After suffering great anxiety, the illuminator of heaven and earth appeared to him under a beautiful form, and asked him what was his desire. Mydeyit answering said: " draw back the veil that conceals the wonders of " the stars and of the heavens ; discover to me the things that are " hidden ; instruct me in the divine mysteries ; and bestow upon " the ignorant the light of knowledge." The celestial form replied: " Employ yourself in a certain place in worshipping me, " when quickly a form shall appear, who will instruct you regard- " ing these things."

MYDEYIT, in the manner commanded, was praying in the appointed place near the close of the Sut Jowg, when the promised figure appeared to him. Mydeyit made enquiries from him regarding the upper and the lower regions, and other truths ; and receiv-
ed

ed satisfactory information upon all these points. A collection was made of the questions and answers, which form the book called Soorej Sudhant. To this day all the astronomers of Hindostan rely entirely upon this book.

IN this book it is said that the creation commenced from the sun, this luminary being considered as a representation of God.— They say that God formed a hollow sphere of gold, composed of two parts, to which he imparted a ray of his own light, and it became the sun. The sun produced the twelve celestial signs, and the signs produced the four Bedes. Then were created the Moon, the Akafs, Air, Fire, Water, and Earth in the order here mentioned. Then from the Akafs was produced the planet Jupiter; Air produced Saturn; Fire, Mars; Water, Venus; the Earth, Mercury. And from the ten human doors proceeded the other parts of the creation. By the ten doors are meant the two eyes, the two ears, the nose, the mouth, the navel, the fore-end, the hind vent, and the aperture in the crown of the head, which, in holy men, opens at the time of their death. His Majesty has added to the above the two apertures of the breasts, increasing the number to twelve. After a length of time the human race became of four kinds, in the manner that shall hereafter be related.

A S T R O N O M Y.

OF THE UPPER AND THE LOWER REGIONS.

THE Hindoo Philosophers maintain that the elements are of a circular form, and they add a fifth, to which they give the name of *Akasa*. The *Akasa*, they say, encompasses the universe, and pervades all nature. They do not reckon any number of heavens, but like Ptolemy in his *Almagest*, say that they are formed of circles.

THEY divide the Zodiac into twelve equal parts, and call each division *Rasis*.

Signs of the Zodiac.

1 Meykh,	Aries.
2 Brikh,	Taurus.
3 Mit-hun,	Gemine.
4 Kirkh,	Cancer.
5 Singh,	Leo.
6 Kunnyan,	Virgo.
7 Tola,	Libra.
8 Brilchuck,	Scorpio.
9 Dhun,	Sagittarius.
10 Mucker,	Capricornus.
11 Koomb,	Aquarius.
12 Meen,	Pisces.

THE Persian, the Egyptian, and the Grecian philosophers say that the heavens are beings, that they are formed of a transparent substance, which is neither subject to encrease nor decrease, whose constituent particles can neither separate nor coalesce, nor are liable to decay or alteration; that they are neither pliant nor hard, that they cannot be recreated, and that they are not compounded, but simple. They possess not heat, cold, moisture, nor dryness, neither have they gravity nor levity. They have not only life, but are also endowed with reason, and are not subject to anger, or any kind of desire. The number of the heavens, according to some of these philosophers, is eight, others say nine, whilst others encrease them to eleven.

THE Hindoo Philosophers say that the fixed stars and the planets are beings, that they are formed of water, congealed like hail, and borrow their light from the sun. Some indeed assert that they derive their light from the moon, and believe each to be under the influence of a celestial spirit. Others think that the stars are the souls of men departed this life, and raised to this high dignity in reward for their virtues and austerities.

Names of the Planets, and Days of the Week.

1 Adittee,	<i>Sunday,</i>	The Sun.
2 Soom,	<i>Monday,</i>	The moon.
3 Mungul,	<i>Tuesday,</i>	Mars.
4 Boodh,	<i>Wednesday,</i>	Mercury.
5 Beerhusput,	<i>Thursday,</i>	Jupiter.
6 Shookur,	<i>Friday,</i>	Venus.
7 Sheneescher,	<i>Saturday,</i>	Saturn.

E A C H day of the week is named after the Planet that rules it, with the addition of war (day.) Thus Sunday, which begins their week, is called Adittwar, and Monday Soomwar, &c.

Of the Use of the G H U R R Y A L.

T H E Ghurryal is an instrument made of Hust Joash, resembling a frying pan, only somewhat thicker, and is suspended by a string, but no one may have it rung without the royal permission. When his Majesty travels, or any of the nobility who have obtained permission, the ghurryal makes part of the equipage.

The Hindoos divide the day and night into four parts, each of which they call pehr. In many countries the pehr never exceeds nine ghursts, nor is less than six ; and this ghurst is the sixtieth part of a day and night. The ghurst is divided into 60 pul, and the pul is subdivided into 60 beepul.

THE method of measuring a ghurst. They make a vessel of brass, or any other metal, 100 tanks in weight. It is in the shape of a cup, narrow downwards, and perforated at the bottom, so as just to admit a golden pin, that weighs one mashah, and is in length the breadth of five fingers. The vessel is twelve fingers in diameter. It is put into a basin of pure water, in a place where it cannot be affected by the wind, or shaken by any accident. When the vessel is full of water, one ghurst is elapsed ; and in order to give information thereof to those who are far or near, one stroke is given upon the ghurstal ; for two ghursts two strokes, and so on. When a pehr is past, they first ring the number of ghursts in that pehr, slowly, and then reiterate them quicker. The Emperor Baber, in his commentaries, says as follows ; " formerly at the end of every pehr, they rang only the number of ghursts, so that the pehr was not known. I commanded that in future after striking the ghurst, they should also ring the number of the pehr."

THE Hindoos say, that a man of a temperate habit in full health respires 360 times in the space of a ghurst, or 21600 in the course a day and night.

The Order of the ELEMENTS.

FIRST is earth, over which is placed water, but not so as to cover all parts of it; over this is fire, and over that air, but its concave is not spherical.

THE Hindoos divide the air into eight kinds: 1. Bohoobaiy, which is the air to the distance of forty-eight cose from the surface of the earth, and it produces clouds, rain and lightning. 2. Abeh, which is the air extending from that last-mentioned to the body of the moon. 3. Pheh, that which reaches from the last-mentioned to Venus. 4. Soonneyeh, that which extends from Venus to the Sun. 5. Sobeh, that which reaches from the Sun to Mars. 6. Purrehbeh, from Mars to Jupiter. 7. Purrehbeh, from Jupiter to Saturn. 8. Purbhanib is the air which lies between Saturn and the fixed Stars, and it is the revolution of the Purbhanib from east to west that occasions day and night. The other seven winds have a diurnal motion from west to east. But the most intelligent say that these seven, also revolve from east to west; they however agree as to the height of each.

THE Akafs is situated above all these, and has no limits.

THE mean motions, which the Hindoos call Mudhum, they make to differ from the Greeks, in the seconds and thirds. According to the Soorej Sedhant, which makes the day and night to commence from midnight, the following are the calculations of the mean motions.

The

		Degrees.	Minutes.	Seconds.	Thirds.
The Moon,	- - -	13	10	34	53
Mercury,	- - -				
Venus,	- - -	0	59	8	10
Sun,	- - -				
Mars,	- - -	0	31	26	28
Jupiter,	- - -	0	4	59	9
Saturn,	- - -	0	2	0	23

According to the GREEKS.

Moon,	- - -	13	0	35	2
Mercury,	- - -				
Venus,	- - -	0	0	0	19
Sun,	- - -				
Mars,	- - -	0	0	27	40
Jupiter,	- - -	0	0	0	16
Saturn,	- - -	0	0	0	35

THE Hindoos in general maintain that the motion of the Planets is voluntary; and they consider them all to have equal velocity: Their motion, in the course of a night and day, is 11858 jow-jens and 3 cose, their progress being from west to east. Their periods differ according to the extent of their orbits. Their paths lie one above each other.

SOME of the Hindoos consider the progressive motion of the fixed stars to be the same as that of the Planets, but contrary to the Greeks, they say that the stars in the Zodiac, advance in one year 54 seconds, or one degree in the course of 66 years and 8 months.

Those.

Those which are not included in the Zodiac, when they have moved from the 10th of Aries to the 27th, or according to others to the 24th degree, have a retrograde motion till they return to the 28th degree of Pisces, after which they come again to Aries ; and this is invariable. The constellation of the great bear, in the Hindooey language *Supputrigh*, has a precession in one year from west to east, of 17 seconds and 47 thirds, or one degree in the course of 206 years and 6 months *.

A PARTICULAR sect believe all the phenomena to depend solely upon the power of the Almighty.

* The author here talks, as if he was not well acquainted with this particular part of Astronomy : the motion of 54 seconds annually, supposed by the Hindoos is a motion in *Longitude* common to all the Stars, except some few that have particular motions of their own, whose causes are yet undiscovered ; but the *retrograde* motion, he mentions, is the variation of *right ascension* ; and this is different at different times in the same star, and likewise variable on account of the latitude in different stars ; but it is not true that such stars as are out of the Zodiac have the *retrograde* motion he speaks of, for one are subject to it, but those that are included within a circle described about the pole of the Ecliptic, at the distance of the obliquity for that particular time ; and of such stars, though the longitude may be any quantity at pleasure, the extreme points of *right ascension* will always be within certain limits, depending on the latitude of the star, which can never be greater than a semi-circle, but may be less than any quantity assigned : In short, if two circles be drawn through the poles of the equator to touch the star's parallel of latitude on opposite parts, they will determine the limits of *right ascension* ; and if they are drawn, through two successive places of a given star, the ratio of the motion in longitude to the motion in *right ascension*, is also assignable : and hence it is also observable that the "*Supputrigh*" cannot be "*Constellation*," but must be a particular star ; and though it may have the velocity the author mentions, at one time, at others its motion must be different : however, it is evident that the star being known, its situation is determinable from its velocity, and thence also the time when the star had that particular situation, with other curious matters, &c. &c. B.

THE ancient Greek Philosophers were ignorant of the progression of the fixed stars, excepting Aristotle and Hipparchus, who knew something of the precession of some of the stars near the Zodiac, but were not able to calculate the time. Ptolemy made the fixed stars to advance a degree in the space of one hundred solar years. Ebn Aalum, and some others reckoned 60 solar years. Nasserdeen Toussy agrees with the last; but Mohyeddeen Meghreby, at the same observatory found that Aldebaran, the Scorpion's heart, and some other stars, advanced a degree in 65 years. In the tables of Ulugh Beg, it is made to be 70 Yedzigird years, which year is 365 days exactly.

The ORBITS of the PLANETS, according to the HINDOOS.

		<i>Tenths.</i>	<i>Cof.</i>
Moon,	-	324,000	0
Mercury,	- -	1,043,207	3
Venus,	- - -	2,664,636	2 and a fraction.
Sun,	- - -	4,381,500	and a fraction.
Mars,	- - -	8,146,960	3
Jupiter,	-	11,375,764	1
Saturn,	- -	127,668,255	1 and a fraction.
A fixed Star,	-	259,890,012	0

The Moon never remains longer than $65\frac{1}{2}$ għurries, nor less than $54\frac{1}{2}$ għurries, in any one Nekħħer.

For some particular purposes, 3 degrees and 20 minutes of the 21st Nekħħer to the 48th minute of the 22d Nekħħer, are formed into a Mansion, and which is called Abejx.

The Greeks reckoned 28 Mansions, making each to contain 12 degrees 51 minutes and 26 seconds.

TABLE of the Moon's Mansions, according to the
Greeks.

Mansion.	Number of Stars.	Magnitude.
1 Shittern,	2	3
2 Buteen,	3	5
3 Althuraiya,	6	5
4 Dubberan,	1	1
5 Huckaah,	3	9
6 Seħabechuckaah,	4	6
7 Zoraa,	2	6
8 Nusserah,	2	4
9 Tursah,	2	4
10 Zubhah,	4	6

AYEEN AKBERY

<i>Names.</i>	<i>Number of Stars.</i>	<i>Names.</i>
11 Zohrah,	-	-
12 Sardah,	-	2 & 3
13 Ata,	-	1
14 Samiel,	-	5
15 Adar,	-	1
16 Zulma,	-	3
17 El-ah,	-	2
18 Kuleb,	-	3
19 Sardah,	-	2
20 Neam,	-	2
21 Baldah, which is a round spot of the sky,	-	3
22 Sardah,	-	2
23 Sardah,	-	3
24 Sardah,	-	3 & 4
25 Apurah,	-	3 & 5
26 Mukudum,	-	3
27 Mowucket,	-	2
28 Raffa,	-	2
	<hr/>	3
	<hr/>	65
Altogether	or	67 Stars.

The Magnitude of the Fixed Stars.

The Hindu Philosophers divide the Stars into seven Magnitudes, measuring as follows.

DIAMETERS.

Magnitude.	Radius.	Diameter.	Radius.	Diameter.	Radius.	Diameter.	Radius.	Diameter.
1	7	7 or 1000000	2	700000	0	0	0	0
2	6	15 or 2000000	2	1500000	0	0	0	0
3	5	25 or 3000000	2	2500000	0	0	0	0
4	4	40 or 5000000	3	2000000	2	2	2	2
5	3	60 or 7000000	6	6000000	3	13	3	13
6	2	100 or 10000000	3	10000000	1	1	1	1
7	1	160 or 16000000	3	16000000	2	12	2	12

According to some of the Greeks, the Diameter of one of the largest Stars, is by time that of one of the smallest degree. But herein they were greatly mistaken, it being well known to those who are acquainted with the dimensions of the Stars, and their distance from each other, that a Star of the 1st degree of the 1st magnitude, is six times larger than one of the 3^d degree of the 2^d magnitude. And Euclid, in the last proposition of the twelfth book of his Elements, says: " If the diameter of one circle be equal to the half of that of another, the lesser circle will be $\frac{1}{2}$ of $\frac{1}{2}$ of $\frac{1}{2}$ or $\frac{1}{8}$. Or if the diameter of one be only a third of the other, then will it be $\frac{1}{3}$ of $\frac{1}{3}$ of $\frac{1}{3}$ or $\frac{1}{27}$, and so on.

THE THEREFORE if it be as those have conjectured, the body of a star of the first degree, will be more than six times bigger than a star of the sixth degree, so that this calculation is very wide of the truth.

THE largest stars which have been observed, are, according to the Greeks, two hundred and twenty-two times as big as the earth ; and the smallest, twenty-three times as big as the earth. The fixed stars are so numerous, that they have not all been numbered ; but 1022 have been observed.

<i>Magnitude.</i>					<i>Number.</i>
1	—	—	—	—	15
2	—	—	—	—	45
3	—	—	—	—	208
4	—	—	—	—	474
5	—	—	—	—	49

BESIDES 14 whose degrees have not been ascertained ; five of which are dim, and nine almost dark.. This is taken from Ptolomy.

BUT according to Abdalrahman Ben Omar al' Soofee, they are as follows :

Magnitude.

A S T R O N O M Y.

Magnitude.					Number.
2	—	—	—	—	37
3	—	—	—	—	200
4	—	—	—	—	421
5	—	—	—	—	267
6	—	—	—	—	70

BESIDES four dim stars.

Of the DEEPS or ISLANDS.

THE Hindoo philosophers say, that the terrestrial globe contains seven deeps or islands, encompassed by seven seas. The whole land and water measuring 7,957,752 jowjens.

THE island of Jummooddeep is encompassed by the ocean. It is the habitation of the human race, and the greatest part of the brute creation. Half of the ocean they consider as belonging to Jummooddeep. The breadth of the ocean is 130 jowjens, and of the land 1265 jowjens, including 65 jowjens of water. The superficial contents of this island, including the water, is 3,376,375 jowjens, of which 417,360 jowjens are water, and the rest land. They say also, that in the centre of this deep is a golden mountain of a cylindrical form. That part of the mountain which appears above the surface of Jummooddeep, and which measures 8,000 jowjens, they call Sommeir; and they believe that the different degrees of Paradise are on the sides and summit of this mountain. This is the account given by those who believe in fables; but the learned among

among them believe with the Greeks, that the highest mountain does not exceed $2\frac{1}{2}$ Pharsangs. The Hindoos believe, that it descends as far beneath as it rises above the surface of the earth. The lower part they call Budwanel, and tell strange stories concerning it.

S H A K D E E P ; one side of which is bounded by half of the ocean. It measures, including its sea, 427,424 jowjens. Beyond this deep is a sea of milk, the contents of which is 810,097 jowjens.

S H A L M U L D E E P measures 320,120 jowjens. The sea which lies next beyond it is of milk-curd, and measures 633,553 jowjens.

K U S H E D E E P measures 286,749 jowjens. The sea that lies beyond it is of ghee, and measures 459,792 jowjens.

X A R O W N C H E I D E E P measures, 181,684 jowjens. The sea beyond it is of the juice of sugar-cane, and measures 250,504 jowjens.

G O O M I E D U C K D E E P measures 86,580 jowjens. Beyond it lies the sea of wine, measuring 81,648 jowjens.

P H O W K E R D E E P measures 14,204 jowjens. Beyond it is the river of fresh water, measuring 28,160 jowjens.



1. Map
of
Jummeedep

North
Siddalpoor

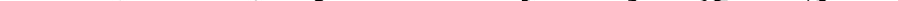
1500 R.R. KUHN & D.

Lat. 52 Dec. 1900

THE REVENGE OF KILLING

64

RUIMTEKUNSTEN

26  29

3575 N. NARROW HILL RD., SUITE 100, BARRINGTON, IL 60010-4725

Figure 1. Aerial photograph of the study area showing the location of the study sites (A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z).

• H U B B Y S E C U R I T Y

6.4 6.4 6.4

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52 52

FIGURE 20. *Mura of Hermonaeth*

— KU-DE-TA-KU-DE — Street of Thunder —

ANTARCTIC MOUNTAINS AND MOUNTAINS OF SOUTHERN HEMISPHERE

Figure 10. A 1000 m wide section of the eastern margin of the Tigray Plateau, showing the relationship between the Tigray Plateau and the northern margin of the Afar Depression.

—*Illustration by the author*—

Fig. 1. - A photograph of the same area as in Figure 1, but taken with a wider angle lens. The foreground is dominated by the large, irregularly shaped, light-colored rock outcrop. The background is a dark, heavily forested hillside.

BALES KRÜGER / KODAK COLOR SAFETY FILM

*Specimen of a
Bill of Lading
for
the
Steamship
"T. F. H."*

Latin American Studies

South

E A C H sea measures in breadth 103 jowjens, and each of the islands, beyond Jummoodeep, are in breadth 70 jowjens. In these last six deeps they place the different degrees of hell.

THEY say that the earth is not inhabited beyond the 52d degree of latitude, being 728 jowjens.

A Particular Description of JUMMOODEEP.

A NUMBER of fables being related of the other six deeps, which cannot possibly be reconciled to reason, I shall confine myself to a few particulars concerning Jummoodeep.

On the four quarters of the earth, at the extremities of the equinoctial lines, where it is bounded by the ocean, they place four cities encompassed with walls, built of bricks of gold, viz. Jumkote, Lunka, Siddahpore and Roomuck.

JUMKOTE is that from whence they begin to reckon the earth's longitude, in the same manner as the Greeks begin from Gungdudj; but I am ignorant for what reason they do *.

* The reason is very evident; for the time at Lunka was reckoned from sunrise, and by taking Jumkote for the beginning of longitude, the time of the day at Lunka always shewed the longitude of the place that had the sun then upon the meridian. B.

THESE four places are situated at the distance of 90 degrees from each other ; those that are opposite to each other being distant 180 degrees.

THE mountain of Sommeir is centrical to the four, being 90 degrees from each.

THE north sides of these four cities lies under the Equator, which in the Hindooee language is called *Nickwutbirt*. This is an arch which passes over the zenith of the inhabitants of those four cities, and the sun, twice in the year, culminates in this point ; and the day and night throughout the year are nearly equal. The sun's greatest altitude is 90 degrees. He goes from Lunka to Roomuck, from thence to Siddahpore, then to Jumkote, and returns to Lunka. When the sun is on the meridian at Jumkote, he begins to rise at Lunka, sets at Siddahpore, and it is midnight at Roomuck ; and so on. There being 15 ghrories distance between each of those cities.

IN the northern direction from Lunka to Sommeir, are three mountains, Heemachel *, Heemakote, and Nekh, and each of these mountains extend to the ocean on the east, and on the west.

* Heemachel seems to be the Rhymaicus mountains, &c. of Ptolomy : Heemakote seems to be part of the Imaus and the Emodi mountains ; and Nekh the Deenis, &c. of Ptolomy. B.

In the direction from Siddalpore to Sommeir are three other mountains, Sirungwunt, Sokul, and Neel.

Between Jumkote and Sommeir is a mountain called Malwunt, which unites with Nekh and Neel.

There is also a mountain between Roomuck and Sommeir, called Gundahmadun, and which likewise unites with Nekh and Neel.

Many wonderful stories are told of these mountains, too long to be contained in this volume. But something shall be said of what lies between Lanka and Heemachel; which tract is called Behruthkund.

Bennaur was a great monarch, and gave name to this country. From Lanka to Heemachel, being 52 degrees, is inhabited, but to the 48th degree, more so than the last four, on account of the extreme coldness of the climate beyond this degree.

According to the belief of these people, one celestial degree is equal to fourteen jowjens, by which rule of calculation these 52 degrees make 728 jowjens; the latitudinal extent of the habitable world.

The tract between Heemachel and Heemakote, comprising 12 degrees of latitude, they call Kinnerkhund.

THE tract between Heemakote and Nekh, comprising 12 degrees, they call Hurrykhund.

THE tract between Siddahpore and Serungwunt, comprising 52 degrees of latitude, they call Koorkhund.

THE tract between Scrungwunt and Sookul, comprising 12 degrees of latitude, they call Hurrunmeekhund. And the whole of this country is of gold.

THE tract between Sookul and Neel, comprising 12 degrees of latitude, they call Rummeekhund.

THE tract between Jumkote and Malwunt, comprising 76 degrees of longitude, they call Budrafookhund.

THE tract between Gundahmadun and Roomuck, comprising 76 degrees of longitude, they call Kietmal.

THE tract bounded by Malwunt, Gundahmadun, Nekh and Neel, each side measuring 14 degrees from Sommeir, they call Il-lawurthkhund.

THE square measurement of each of these nine Khunds are equal, although some are narrower than others.

FOUR other mountains surround Sommeir, viz. Mindu on the east, Suhgundah on the south, Beepul on the west, Soopars on the north. The height of each is 18,000 jowjens.

HAVING spoken of the nine divisions of Jummoodeep, something more shall be said of the first, or Bherutkhund.

BETWEEN Lunka to Heemachel, they place seven ranges of mountains, extending from east to west, but smaller than those already described. The names of these mountains are Mehinder, Sookole, Moolee, Redheek, Perjatter, Sheshej, and Binder.

THE tract between Lunka and Mehinder, they call Indrekhund. What lies between Mehinder and Sookole, is Koofeirkhund. Sookole and Moolee, include Tanieberpurrunkhund. The country between Moolee and Redheek, is Gobhistmunkhund. Between Redheek and Perjatter, is Nagkhund. Between Perjatter and Sheshej, lies Soomkhund. The country between Sheshej and Binder they divide into two equal parts, the eastern called Komarkhund, and the western Barenkhund.

Other Divisions.

THE Hindoos also divide the world into three regions. The uppermost region they call Soorglogue, and believe it to be a place where men receive the reward of their good actions in this world. The middle region is Bhologue, being the part inhabited by man-

kind. The inferior region they call Patal; and make it to be the place of punishment, for bad actions in this life.

THE learned among them say, that the universe is made up of superficies, which they divide into fourteen regions.

THE SEVEN SUPERIOR REGIONS. 1. Bhoologue, 2. Bhowurlogue, 3. Songlogue, 4. Mahrlogue, 5. Junnoologue, 6. Tuppoologue, 7. Sutlogue.

THE SEVEN INFERIOR. 1. Atul, 2. Bitul, 3. Sootul, 4. Tullatul, 5. Mehatul, 6. Resatul, 7. Pattall.

WONDERFUL fables are told of the inhabitants of each region, too long for insertion here.

THEY also divide the world into seven seas and seven islands. Of Jummoodeep they all give nine subdivisions, but differ very much in their arrangement and extent, insomuch that some increase the height of the mountain Sommeir to 84,000 jowjens, and the breadth to 16,000 jowjens. It is the general belief that this mountain descends as far below the surface of the earth, as it rises above it.

THEY in general believe Behrutkhund to be the only part of Jummoodeep, that is inhabited by the human race. But some say, that beyond

GENERAL DESCRIPTION of the EARTH.

SOME of the Hindoos believe the earth to be spherical, and that its centre is the centre of the universe; and they say that all inequalities of its surface, occasioned by accidental violence of winds or waters, are so inconsiderable as not to make any material alteration in its form. They reckon the circumference of the earth 5059jowjens, 2 cose, and 1154 dunds.

THE ancient Greeks computed the circumference of the earth to be 8000 pharsangs, and the diameter $2545\frac{1}{3}$ pharsangs. The modern Greeks make the circumference 6700 pharsangs and a fraction. In both calculations the pharsang is reckoned to be three miles.

The Hindoo Proportion between the Diameter, and the Circumference of a Circle...

THE diameter being multiplied by 3927, the product is to be divided by 1250, when the quotient will be the circumference of the circle. *To find the diameter of any given circle, they multiply the circumference by 1250, and divide the product by 3927; when the quotient will be the diameter.*

Hindoo Terms.

Circumference,	Chuckèr..	Divisor,	Bhag..
Diameter,	Beccyass.	Quotient,,	Lubdeh..
Multiplier,,	Goont..		THE

THE Hindoos are not ignorant of the rule, which has been handed down among the Greeks from Archimedes; which is, that the circumference is to the diameter as seven to twenty-two, or about thrice the diameter and one-seventh. They multiply any given diameter by twenty-two; and dividing the product by seven, the quotient is the circumference. And in order to learn the diameter, they multiply the circumference by seven, and dividing the product by twenty-two, the quotient is the diameter. But in fact, the fraction is somewhat less than $\frac{7}{22}$, being nearer to $\frac{22}{7}$.

IT is evident that the Greeks were ignorant of the Hindoo rule, for if they had possessed it, they would not have failed to have mentioned it. It is wonderful that these should be the only people, acquainted with the exact proportion, between the diameter and the circumference.

WHAT is said above, is confined to the measurement of lines. The earth is measured after the following manner.

ON an even spot of ground, they take the elevation of the north pole, and then go either north or south, till they have raised or depressed the pole one degree by the Astrolabe, or some such instrument; and the distance measured between the two stations is the length of a degree. By this method they calculate the circumference of the earth. The ancient Greeks, by this operation, reckoned the degree to be twenty-two pharsangs and two tisswas, or 66 miles.

At the command of the Khalif Mamoon, the plains of Senjar were chosen for the purpose of measuring a degree. Khaled Ben Abdummullick Mazoory, with some other learned men went towards the north, and Aly Ben Issa Astrolaby, with some others, went southward. Those who went to the north, found the degree longer than those who went to the south; for when they measured their respective distances, those who had gone to the north found it $18\frac{1}{8}$ pharsangs, or $56\frac{2}{3}$ miles, and the southern observers had $\frac{1}{3}$ of a mile less than that sum *. Mamoon, by way of experiment, required to be informed, by both parties, the distance between Mecca and Baghdad, and they agreed in computing it to be twelve degrees forty-four minutes. The degree of $56\frac{2}{3}$ miles, multiplied by 12 degrees 44 minutes, makes about 720 cose †. Afterwards Mamoon caused an actual measurement to be made upon the straightest and nearest road between those two cities, when the difference between the computed and the measured distance, was found to be but very inconsiderable..

It is surprizing that the accurate Nassereddien Tousse, in his Tuzkerah, should ascribe to the ancient philosophers this measurement of a degree of the meridian, which was made in the reign of Mamoon. And on the contrary, Koteb-eddeen Shirazy, in his To-

* From the spheroidity of the earth the degrees ought to increase towards the north; but this difference is much greater than it ought to be according to theory. B:

† As the true length of a degree is between 69 and 70 miles, and there is no reason to believe that the measures could not be far wrong, it follows that we have not the proper length of their measures; for if we had, there can be little doubt but the result would agree with ours. B: fah.

sah, and other works, gives credit to the astronomers of Mamoon's time, for what was discovered by the ancients. They are certainly both reprehensible for their inadvertency.

True Hindoo Astronomers make the degree 1.1 jowjens, 436 dunds, 2 cubits and 4 inches, and explain it in the same manner as the Greeks. They use also the following method for measuring a degree. On a level spot of ground, they observe the exact time of sunrise with a Sektajunter, an instrument resembling an hour glass, but which runs sixty ghurries. Then with this in their hands, they walk towards the east, and after going 8.1 jowjens and something more, one ghurry is elapsed, and the day is so much advanced. This distance being multiplied by 60, gives the circumference of the earth π .

Of

The author in this, and in some other instances, seems to have been rather defective in his description of the practice of the Hindoos. Their intent in the present case, was evidently to measure a degree of longitude in a parallel circle. The principle of the method was exactly the same as that of our modern longitude watches; and the general practice was to adjust their Sektajunter to the time of the meridian they set out from; and to go eastward till the difference of the times, shewn by it, and by observation, appeared to be one ghurry. For if the instrument was exact, whatever meridian it was carried under, it would still continue to shew the time under the meridian of the first place; and if the place arrived at was one degree more to the east, the time found at that place (whether by the sun's rising or any other method) would be one ghurry more; and so in proportion: and this is what is meant by the *day being "so much advanced."* The Hindoos must doubtless have observed the necessity of allowing for the change of declination in the time of sunrise; but according to the mode prescribed by the author, it would be requisite to restrict the time of making the experiment to that of the solstice.

The moderns have often made proposals for measuring degrees of longitude, but have not yet put them in practice; the readiest method both for that, and extensive surveys seems to be by employing air-balloons.

On

Of the EARTH's LONGITUDE.

THIS the Hindoos call *Lumbun*, and like the Greeks, make it to consist of 180 degrees. But, they commence their reckoning from *Jumkote*, the eastern extremity of the earth, according to their system. They believe the sun's motion to be the cause of day and night, and suppose that he rises in their neighbourhood.

THE Greeks commence their reckoning of the longitude from the *Khalidat* *, which are six islands in the Western Ocean, which in ancient times were inhabited, but now they are inundated †. On

On account of the affinity of the subjects, it will not be improper to subjoin an explication of a passage in the first volume, which at present seems very obscure—it is at page 328, where it is asserted that the day is computed in *Roomuck* from sunset to sunset; in *Delli* and *Lunka* from midnight to midnight, and in *Jumkote* from sunrise to sunrise. The obvious sense is totally different from the true, which implies that at the time when it is midnight at *Lunka* and *Delli*, it is sunset at *Roomuck*, and sunrise at *Jumkote*; from hence a very curious and useful conclusion follows: namely, that *Lunka* is not the *Island of Ceylon*, as is generally supposed; but a place determined by the intersection of the equator and the meridian of *Delhi*; which answers to the southern extremity of the *Maldivy Islands*. Indeed there are many reasons for concluding *Lunka* to have been a part of the *Taprobane* of the ancients, and that *Taprobane* (or more properly *Tapobou*, which in *Shanscrit* signifies the wilderness of prayer) was a very large island, including the whole, or greatest part of the *Maldivy islands*; which may have since been destroyed by inundations. This agrees very well with *Ptolomy's* description; and his islands of monkeys seem to relate to those in the *Ramaion*.

From hence it also appears, that the Hindoo Map of *Jummoodeep*, is a sort of orthographic projection of the northern hemisphere upon the plane of the equator; only instead of placing the parallels of latitude in concentric circles, they have done them very improperly in right lines: however there can be no dependence on this particular Map, as there are others very different. *Somnecir* is the north pole of the earth. B.

* The fortunate or *Canary Islands*.

† This seems to be the *Atlanta* of the ancients.

account of the mildness of the climate, the beauty of their flowers, the excellency of their fruits, and the delightful verdure of the soil, navigators named these islands *Khalidat* or *Paradies*, and *Saadat* or *Fortunate*. Others make the *Saadat* to be twenty-four islands situated between the *Khalidat* islands, and the western continent.

SOME of the Greeks commenced their longitude from the shore of the western sea, which they called Oceanous (ocean); and which is ten degrees east of the *Khalidat* islands. These ten degrees, according to the ancient mode of measurement, are equal to 222 pharsangs and 2 tislaws; or 188 $\frac{1}{3}$ pharsangs, according to the modern calculation.

TUZV both perfectly agree regarding the longitudinal distances of places.

THE longitude of places, is their distance from the commencement of the habitable earth; and is measured upon the equator, of which it is an arch.

The Method to discover the LONGITUDE of a Place.

AT the first place, or the place whose longitude is known, observe of a lunar eclipse, either its commencement, middle, or duration, marking the hour at which it happens: and let the same be done at the place whose longitude is required. If the hour was the same at both places, their longitude will be the same. If the ob-

servation happens later at the place whose longitude is sought, it is more to the eastward. And if it is earlier, the place sought is more westerly.

FOUR minutes of time are equal to one degree, or fifteen degrees to an hour. Or six degrees to a ghourry.

As the Hindoo philosophers commence their reckoning of the longitude from the east, so their calculation is just the reverse of what has been given above from the Greeks.

Of the LATITUDE of the EARTH.

THE Hindoos call it *Atcheh*, and reckon it from *Lunka* to the 54th degree of latitude. This space they divide into populous territories. To 14 degrees farther, they say it is but thinly inhabited, on account of the severity of the cold; and that all beyond 66 degrees, is not habitable.

THE Greeks reckon their latitude from the equator; and as that line passes through *Lunka*, there is not any difference in fact, both coming to the same end.

The LATITUDE of Places.

THIS is an arch extending from the equator to the zenith of the place. In short it is the distance of the place from the equator, and is measured by the elevation of the pole.

T A B L E S

T A B L E S

o f

LONGITUDES AND LATITUDES

o f

P L A C E S.



T A B L E S
O F
L O N G I T U D E S A N D L A T I T U D E S
O F
P L A C E S.

The LONGITUDE calculated from the FORTUNATE ISLANDS.

T H E F I R S T C L I M A T E.

	Longitude.	Latitude.
	D. M.	D. M.
The Island of Terufaiy (one of the Cape de Verds,) جزیره طروفای	12 15	17 15
The Shore of the Western Ocean, ساحل بحر اوقیانوس	11 18	18 18
The Island of Combeleh (proba- bly Prince's Island,) جزیره قبیله	21 0	3 0
The Gulph of Awanites, خلیج اوانیطس	12 30	8 25
Aneh Maadin al Zheb, a city to the south of the equator, عزبة معدن الزهب	19 0	10 0
Kukueh, south of the equator, كوكوه	14 11	10 0
Sekaleh, south of the line, سقاله	60 0	2 30
The middle of the sea of Kuzy (the Western Ocean,) وسط بحر كوزي	68 0	4 0

Hesfimy,

			Longitude. D. M.	Latitude. D. M.
حسيمي	Hesimy, on the Nile,	- - -	63 15	9 0
سحرتا	Sihrta, on the Nile,	- - -	65 0	6 0
جرمي	Jermi, the capital of Ethiopia,	-	65 0	9 30
زغاوه	Zeghaweh,	- - -	66 0	1 10
ههيا	Hehiah,	- - - -	66 0	2 0
نريانخ	Nereelegh,	- - -	71 0	8 0
مقدش	Mekedshoo,	- - - -	72 0	2 0
عدن	Aden,	- - - -	76 0	11 0
بربره	Berbéreh, Barbary,	- - -	78 0	4 30
خليج اذانيفيوس	The Gulph of Azaneetufsoos,	-	12 35	12 30
شششام	Shebam, a town of Hussenmout,	-	81 55	12 30
مرباط	Merbat,	- - - -	82 0	12 0
جزيره سرلنديپ	The Island of Serendeep (<i>Ceylon</i>),	130 0	12 0	
جزيره سقوطره	The Island of Secotora;	-	0 0	12 0
جبل قارون	Gebal Kamarun, (<i>Cape Komorin</i>) famous for Lignum Aloes,	130 0	10 0	
جزيره لامري	The Island of Lamery, famous for a wood called Bacam, (re- sembling logwood),	135 0	9 0	
جزيره كله	The Island of Keleh,	- - -	140 11	8 0
جزيره مراج	The Island of Mahraj,	-	150 0	1 0
جوكوت	Jumkote, (<i>in China</i>),	-	176 0	5 0
سنلي	Sunlee,	- - - -	180 0	5 0
گونج	Gungdej, on the borders of the Eastern Ocean,	180 0	0 0	
ارم	Irem,	- - - -	0 0	0 0
کناره بحر اوقیانوس	The confines of the ocean,	-	20 0	36 0
			جزيره بادون	The

		Longitude. D. M.	Latitude. D. M.
جزیره بادون	The Island of Baduna, -	38 0	36 21
برنسیسا	Bernifa, the city of Berenice, -	32 0	20 35
جزیره سولی	The Island of Suly, -	38 30	23 0
جزیره سوواکن	The Island of Sewaken, -	48 30	18 0
طره	Tireh, -	49 20	39 0
دبلکله	Dubkeleh, -	68 0	44 30
درکله	Derkeleh, -	58 40	14 30
بجہ	Bejeh, -	65 0	14 0
بلدره	Beldereh, -	68 0	17 0
جزیره دهلهک	The Island of Dehlek, -	71 0	14 0
مارب	Mareb, -	78 0	14 0
ماجم	Mahjem, -	74 45	17 15
زید	Zebeed, -	74 20	14 10
حصن دلموہ	Hyfn Dulmooh, -	74 40	14 5
شرجہ	Shirjeh, -	74 40	17 15
جند	Jend, -	75 30	14 30
جبہ	Jebeleh, -	74 0	0 0
حصن بدان	Hafan Badan, -	75 30	18 40
بکران	Bokhran, -	76 30	19 15
صغار	Safar, -	77 0	14 30
ذمار	Zamar, -	77 15	18 30
سرین	Serrin, -	77 15	20 0
حلي بن يعقوب	Hully Ben Yacoub, -	77 20	18 30
صعده	Saadah, -	77 20	17 15
خیوان	Khaiwan, -	77 20	15 20
ظفار	Zefar, -	77 35	13 20
		Jeresh,	

		Longitude. D. M.	Latitude. D. M.
جِرْش	Jeresh, near the sea coast,	77 5	17 15
سَخَار	Sekhar, - - - -	84 15	19 20
مَهْرَاه	Mehrah, - - - -	85 0	16 0
جِرْيَه زَيْه	The Island of Zieh, in the Red Sea, - - - -	95 0	15 0
تَافِند	Tafend, on the coast of the Indian Ocean, - - - -	82 0	19 20
مَبِير	Mabir, - - - -	82 0	17 30
كُوبِمْ كُوكِمْ	Kobemkokem, where there are pepper and bacam in great abundance, - - - -	120 0	15 0
زَيْتُون	Zytun, (<i>in China</i>), - - - -	154 0	17 15
سُوفَارَه	Sufarah, - - - -	154 15	19 30
سِنْدَان	Sindan, - - - -	155 20	19 15
خَانْقَو	Khankou, - - - -	150 0	14 0
خَانْجُو	Khanjoo, - - - -	162 30	14 0
سَنْدَابَل	Sandabel, - - - -	0 0	0 0
سَمِنْدَان	Semendan, - - - -	0 0	0 0
طَافِي	Allaky, some place it in the Second Climate, - - - -	0 0	0 0
شَقَالَه	Shekaleh, where is a bird that talks better than a parrot, - - - -	0 0	0 0
شَاهْنَج	Shahnej, - - - -	0 0	0 0
قَاعَج	Ka-i, betwixt Oman and Huffen-mout, - - - -	0 0	0 0
لَنْجُوَيْه	Lenjuyeh, is a large Island near Zenj, and its vines bear thrice in a year, - - - -	0 0	0 0
أَلْنَجَه	Alenjeh, has a mine of emeralds, - - - -	0 0	0 0
	شَيْلَه		Sheela,

THE FIRST CLIMATE.

三

THE SECOND CLIMATE.

فیض	فیض
شہزادہ	شہزادہ
ملکہ	ملکہ
دشمن	دشمن
اوونیت	اوونیت
ڈاکٹر	ڈاکٹر
تیلماں	تیلماں
کوس	کوس
بھائی	بھائی
خواہ	خواہ
بھائی	بھائی

		Longitude. D. M.	Latitude. D. M.
انصبا	Inseba,	68 0	23 0
اسوان	Ifwan,	66 15	22 30
معدن زمرد	Maaden Zemrud, the mine of emeralds; the same place is	66 15	21 0
	Alenjeh in the first Climate,		
تیما	Taima,	67 15	25 40
معدن ذهب	Maaden Zheb,	67 35	21 15
اعیداب	Iyzab,	68 40	21 40
Allanی	Allany,	68 40	27 15
قصیر	Kefir,	69 0	27 0
قطیف	Katif,	74 0	25 0
الینبغ	Alinbegh,	74 0	24 0
جحفه	Jehfeh,	74 0	24 0
مدينه طيبة	Medina Tiyebeh,	75 20	25 0
خیبر	Khiber,	75 20	25 20
جرده	Jiddeh,	77 10	21 0
مکه معظمه	Mecca Moazzemeh,	77 0	21 40
طایف	Taif,	77 30	21 20
فرع	Fera,	77 30	25 15
فندر	Funed,	78 10	27 0
حجر	Hejir,	81 10	25 15
جزر طوقابس	The Island of Tukalabus,	68 15	27 12
جزر سولی	The Island of Suly,	38 30	23 0
اساقل دریای مصر	The extremity of the Sea of Egypt,	14 0	30 22
یمامه	Yemameh,	81 10	24 15
بحر بحرین	Hejer Bahrain,	83 15	25 15
جسا وجس	Jefawejes,	88 30	24 15
		آخر البحرين	The

		Longitude. D. M.	Latitude. D. M.
آخر بحرین	The extremity of Bahrain, -	84 20	27 15
جزیره اوال	The Island of Awal, - -	86 15	22 0
سیاب	جزیره سیاب The Island of Sylab, -	83 30	25 0
هرمز	Hormuz, - - -	92 0	25 0
جیرفت	Jerefst, - - -	93 0	27 30
دیبان	Debeil, (Sind) - -	102 30	24 10
تیز	Teiz, on the sea coast, -	83 0	24 15
بیرون	Beroon, - - -	104 30	24 15
منصورہ	Mansurah, - - -	104 0	26 40
ضم سومنات	Senem Sumnat, - -	107 10	22 15
امدادیاد	Ahmedabad in Gujerat, -	—	23 15
نہروال	Nehrwaleh in Gujerat, -	—	23 30
امرکوت	Amerkote, his Majesty's birth place, -	—	24 40
منداو	Mendow, - - -	—	22 15
اجین	Owjain, - - -	—	22 30
بیوچ	Beroottch, - -	—	21 20
کنیافت	Kembayet, - - -	109 20	26 20
قنوچ	Kenoj, - - -	154 50	26 35
کره	Kereli, - - -	154 0	26 35
سورت	Suret, - - -	—	21
چروچ	Cheroj, - - -	—	22 30
اجیر	Ajmeer, - - -	—	24 0
بنارس	Benaris, - -	117 20	26 15
ماہورہ	Mahooreh, - -	117 20	24 40
اگرہ	Agra, - -	—	24 23
فتح پور	Futtehpoor, - -	—	26 41
		کوالیار	Gualiar,

		Longitude. D. M.	Latitude. D. M.
گوالیار	Gualiar,	-	27 0
مانیکپور	Manikpoor,	-	27 16
جیونپور	Jawenpoor,	-	26 36
سنارکام	Sonargong,	-	27 0
پندوا	Pendewa, in Bengal	-	27 0
لکھنوتی	Lukhnowty, in Bengal,	-	26 30
قاجیر کالینجر	The Foot of Kalinjer,	-	24 25
اجودہ	Ajewda,	-	25 50
شیرکیر	Sheergeer,	-	-
منیر	Meneer,	-	-
الہبادس	Ilhabafs vul Allahabad,	-	-
بھیلسفہ	Bhilseh,	-	25 0
غازی پور	Ghazipoor,	-	-
حاجی پور پتنه	Hajypoore Patna,	-	-
لکھنؤ	Lukhnow,	-	-
دوكم	Dukem,	-	-
دولت آباد	Dowletabad,	-	-
ایتاوا	Itaweh,	-	-
اوودہ	Owedh,	-	-
دیوگر	Deogur,	-	-
دلموہ	Dulmow,	-	-
گالیمپور	Galimpoor,	-	-
کوررہ	Kowrreh,	-	-
اسیبو ط	Afboot,	-	-
بیسگرہ	Bisgurreh,	-	-
بھرہم	Behrem,	-	-
			Bekhdeh,

		Longitude. D. M.	Latitude. D. M.
بکھد Bekhed,	-	-	
میچ Mayeh,	-	-	
خالسہ Khalsch,	-	-	10 15
پنچو Penju, (<i>capital city of China,</i>)	-	127 0	22 0
مانجو Manju,	-	127 0	19 0
نرور Nerwer,	-	-	
چینپوتن Chinaputten,	-	-	
ہلدارہ Heldarch,	-	-	
بارام Baram,	-	-	
تبت Tibbet,	-	-	
تکتاباد Tektabad,	-	-	
سلامیت Selameteh,	-	-	
کاشمیر Cashmeer,	-	-	
کلیا Kelya,	-	-	
میلبار Mulleybar, vul Malabar,	-	-	
مکرکین Mekrukeen,	-	-	
ندهمہ Nedehmeh,	-	-	
ایینبا Aiyinba,	-	-	
بطن مرہ Baten Merch,	-	-	
فکت Feket,	-	-	
ارمنت Arment,	-	-	
کیس Kais,	-	-	
سالار Salar,	-	-	
لہسہ Lahfa,	-	-	

T H E T H I R D C L I M A T E.

	Longitude.	Latitude.
	D. M.	D. M.
اسفی Asfi,	2 15	35 15
فاس Fas, Fez,	18 15	32 0
جزیرہ جونہ The Island of Juna, (<i>Madeira,</i>)	19 15	32 15
سجلاں Sejel Mafah	20 0	31 30
مراکش Merakesh, (<i>Morocco,</i>)	21 15	29 15
تادلیتادلا Tadelasitadela,	22 0	30 15
تلمسان Telmesan,	24 0	33 40
کنارہ بحر روم Kenareh Behr Rum, the coast of the Mediterranean sea,	25 0	32 0
بکرہ Buskereh,	32 40	30 15
تاهرت علیا Upper Tahart,	35 30	29 0
تاهرت سفلي Lower Tahart,	35 30	31 30
شطیف Shetif,	37 15	31 0
مشیله Meshileh,	38 40	30 20
بامر Bahir,	39 15	31 15
قیروان Keirwan,	41 15	31 15
مہدیہ Mahadyeh,	42 15	32 30
تونس Tunis,	42 30	35 31
اساقل دریائی مصر The northern extremity of the sea of Egypt,	40 0	30 22
وسط بارادشام The middle of Syria,	44 15	33 38
جزیرہ روڈس The Island of Roodus, <i>Rhodes,</i>	44 30	36 0
سوس سیہ Sus Syah, Suez,	44 15	32 30
اطرابیس Atrabolus,		

	Longitude. D. M.	Latitude. D. M.
اطرابیس مغرب Atrabolus Magreb, Tripoly in Syria, - - -	44 15	32 30
تورز Turez, - - -	47 30	29 30
زولیه Zuweeleh, - - -	49 40	30 15
قصر احمد Kefir Ahmed, - - -	41 25	33 30
برکہ Berkeh, - - -	12 15	30 15
زلمهشا Zelmeesha, - - -	14 0	33 10
میت سرت The city of Sirt, - - -	17 15	21 15
عقبہ اول دیار مصر The northern extremity of Egypt, - - -	19 0	30 0
بھنا Behena, - - -	68 33	28 15
اسکندریہ Iskenderyah, <i>Alexandria</i> , - -	61 54	30 58
رشید Resheed, - - -	62 20	31 30
مصر Mefr, <i>Egypt</i> , - - -	63 0	30 20
دمیاط Demyat, <i>Demiata</i> , - - -	63 30	31 35
کیوم Kiyoom, - - -	63 15	29 15
کلزوم Kulzum, - - -	64 15	28 30
نینس Nynes, - - -	64 30	30 40
غره Ghoreh, - - -	36 10	32 40
اریله Areeleh, - - -	66 15	29 15
بیت المقدس Beitulmekeddes, <i>Jerusalem</i> , - -	66 30	31 50
رملا Ramlah, - - -	66 50	32 0
قیارہ Kysfaryeh, <i>Cosarea</i> , - - -	66 30	32 50
oman Oman, - - -	66 30	31 30
عسقلان Askelan, <i>Ascalon</i> , - -	66 30	32 0
عیا Yeaca, <i>Acca</i> , - - -	66 15	32 20
کرک Kirk, - - -	68 30	34 30
		طبریہ Teberyah

		<i>Longitudo. D. M.</i>	<i>Latitude. D. M.</i>
تiberیا	Teberyah, <i>Tiberias</i> ,	-	68 15 32 0
بیسان	Bysan, - - -	68 15 32 50	
عسکر	Aska, - - -	68 20 33 20	
صور	Sur, <i>Tyre</i> , - - -	68 30 33 0	
صیدا	Syda, <i>Sidon</i> , - - -	68 30 33 15	
بعلبک	Baalbek, - - -	70 15 33 15	
دمشق	Demeshk, <i>Damascus</i> , -	70 0 33 20	
هیث	Heyis, - - -	78 20 33 0	
حلہ	Hulleh, - - -	79 15 32 15	
کوفہ	Cusah, - - -	79 30 31 30	
امبار	Ambar, - - -	79 30 33 15	
عسکرا	Alkera, - - -	79 0 33 30	
بردان	Berdan, - - -	79 15 33 30	
بغداد	Baghdad, - - -	80 55 33 20	
مدائن کسری	Medain Kisera, one of Khosru's palaces, - - -	80 20 33 0	
هجر	Hajir, - - -	70 30 38 30	
بابل	Babel, - - -	80 55 32 15	
نہامنیہ	Naamanyeh, - - -	80 20 33 15	
قصر ابراهیم	Kyser Hebireh, - - -	80 30 32 15	
جرحیرا	Jirherya, - - -	80 30 33 15	
فم الصلح	Femalselch, - - -	80 15 32 15	
نهر الملاک	Nehr al Malek, - - -	80 50 33 52	
جلولا	Jelula, - - -	81 10 33 30	
واسط	Wasit, - - -	81 30 32 20	
حلوان	Holwan, - - -	82 15 34 0	
			بصره Bafrah,

ج	Balsh,	-	-	81
ج	Ham,	-	-	81
ج	Aleset,	-	-	81
ج	Talut,	-	-	81
ج	Athen,	-	-	81
ج	Albert Melchior,	-	-	81
ج	The Island of Sestos,	-	-	81
ج	Helen Melchior,	-	-	81
ج	Sufi, on the Persian Gulf,	-	-	81
ج	Abelan,	-	-	81
ج	Rambur,	-	-	81
ج	Abelan,	-	-	86
ج	Chermon,	-	-	87
ج	Shaffari,	-	-	89
ج	Shopan,	-	-	89
ج	Omar,	-	-	97
ج	Naderian,	-	-	87
ج	Jemshid, son of Abd Kader,	-	-	87
ج	Abekuh,	-	-	87
ج	Fratabed,	-	-	87
ج	Shiraz,	-	-	88
ج	Sefat and Bokal Sefat,	-	-	89
ج	Shabankar,	-	-	79
ج	Ilkhan, Persia,	-	-	88
ج	Yezd,	-	-	89
ج	Hish Ebn Amarch,	-	-	95

					<i>Lat. & Long.</i>
					<i>D. M. D. M.</i>
دیاریہ	Datejird,	-	-	-	99 15 23 15
بکہ	Baked,	-	-	-	99 15 29 15
سیجان	Sirjan,	-	-	-	99 20 29 30
کرمان	Kerman,	-	-	-	91 30 30 5
تلہ کلی	Telh Kli,	-	-	-	92 0 33 0
زیرند	Zirend,	-	-	-	92 15 30 15
بیلہ	Bidhli,	-	-	-	92 30 30 15
جنس	Jens,	-	-	-	93 0 31 0
بام	Bam,	-	-	-	94 0 24 30
تلہ مسینا	Telh Mefyna,	-	-	-	94 10 33 15
خواہلہ	Khewalh,	-	-	-	94 40 33 0
زیرنج	Zerenj, an ancient city,	-	-	-	97 40 32 30
کوچ	Kutch,	-	-	-	99 0 28 30
ھالک	Halik,	-	-	-	99 0 30 0
خالتان	Khaltan,	-	-	-	99 0 28 30
ریزم	Rezem,	-	-	-	99 0 33 35
بوش	Boft,	-	-	-	100 0 33 0
تکنیاباد	Teknyabad,	-	-	-	101 15 33 0
رچ	Rehej,	-	-	-	103 15 28 15
سیرین	Sirween,	-	-	-	105 15 28 15
میمند	Mimend, now dependent on Kandahar,	-	-	-	81 55 33 0
غزنه	Ghezneh,	-	-	-	104 20 33 25
رباط امیر	Rabat Emir,	-	-	-	105 0 34 0
کنڈہار	Kandahar,	-	-	-	107 40 33 0
تلواڑہ	Tchlwarch,	-	-	-	108 20 33 30
					Multan,

		Longitude. D. M.	Latitude. D. M.
مُولتان	Multan,	- - - -	106 25 29 40
لہاور	Lehawer, commonly Lahoor,	-	109 20 31 50
دھلی	Dehly,	- - - -	154 38 28 15
تلمسن	Talmiser,	- - - -	30 10
شہاباد	Shahabad,	- - - -	30 12
سمنل	Sembel,	- - - -	28 4
امروہ	Amruheh,	- - - -	—
پانیپت	Panypet,	- - - -	28 12
برن	Beren,	- - - -	28 48
باغبھوت	Baghbehut, vul Baghput,	-	28 39
کوال	Koal,	- - - -	28 20
کردهمال	Kerdehmaleh,	- - - -	31 10
کوتکور	Kowtkerore,	- - - -	31 0
سیالکوٹ	Syalkotc,	- - - -	33 0
سلطانکوت	Sultahkote,	- - - -	28 30
جیلم	Jeylum,	- - - -	33 15
رہاتکش	Rhotas,	- - - -	33 15
قلعہ بندھ	The fort of Bundneh,	-	33 10
پیرشاور	Pirshawur, commonly Peishore,	-	33 25
فرمیل	Firmel,	- - - -	32 15
سنام	Senam,	- - - -	30 30
سرہند	Sirhind,	- - - -	—
روپر	Ruper,	- - - -	—
ماچیوارہ	Macheewarch,	- - - -	—
پایل	Payil,	- - - -	—
لودھیانہ	Ludehyaneh,	- - - -	—
	سلطانپور		Sultanpoor,

		Longitude. D. M.	Latitude. D. M.
سُلْطَنپُور	Sultanpoor,	-	-
کالانور	Kalanore,	-	-
دیسکھ	Deysohch,	-	-
پُرسُور	Purserore,	-	-
امناباد	Amnabad,	-	-
سُودرہ	Sudereh,	-	-
دیسکھ	Dyscheh,	-	-
بھیرہ	Behireh,	-	-
خُشاب	Khushab,	-	-
ہزارہ	Hezarch,	-	-
جندنوب	Jendnoob,	-	-
اٹک بنارس	Attok Benaris, built in the reign of his Majesty,	-	-
ہردوار و ملکو و قلعہ کلیر	Hirdewar, and Melku and the fort of Kelyr, ancient cities which are now thinly inhabited	-	-
جوتاول	Jutawel,	-	-
کیرانہ	Keraneh,	-	-
جہنجوار	Jehnjanch,	-	-
بکھر	Bukher,	-	-
جہت	Jeht,	-	-
بکاش	Bungish,	-	-
رورالہ	Rudraleh,	-	-
نہتور	Nehtore,	-	-
کیتھل	Keytehl,	-	-
روتک	Rohtek,	-	-
جیہر	Jejer,	-	-

		<i>Temp.</i> <i>D. 21.</i>	<i>Temp.</i> <i>D. 25.</i>
گل مالکیم.	-	-	-
پوتی ہلپور.	-	-	-
کھیڑکیاڑ.	-	-	-
سادھریہ.	-	-	-
سیلہن.	-	-	-
جند.	-	-	-
کمنہ.	-	-	-
ہاری ہلہار.	-	-	29-15
سکھنپور.	-	-	-
دریہان.	-	-	-
فیصلہ.	-	-	-
بھٹکیہ.	-	-	-
ہلہانوڑ.	-	-	-
سونپت.	-	-	-
سونپت.	-	-	-
امان.	-	-	-
ہدیہن.	-	-	-
راہن.	-	-	-
ریاضہ.	-	-	-
مونکلہوڑ.	-	-	-
فیٹاڑ.	-	-	-
بودنیہ.	-	-	-
الہمہشہر.	-	-	-
منسکہہ.	-	-	-
کابن.	-	-	-
سیویٹہ.	-	-	-

					Lengit ^ج , D. M.	Lash ^ج , D. M.
سیکش	Sefakish,	-	-	-		
نیکمش	Gheramish,	-	-	-		
کابلیس	Kabellis,	-	-	-		
علات	Sult,	-	-	-		
ازرات	Azeraat,	-	-	-		
بصري	Busry,	-	-	-		
سرخ	Sirkhud,	-	-	-		
حل	Hul,	-	-	-		
کادسیہ	Kadesiah,	-	-	-		
حیصر	Sisir,	-	-	-		
جیتک	Jeetek,	-	-	-		
بلا	Bella,	-	-	-		
داراجون	Darajoon,	-	-	-		
عزمہ	Uzneh,	-	-	-		
تیب	Teib,	-	-	-		
قرقوب	Kerkoob,	-	-	-		
جسی	Jussee,	-	-	-		
خیتا	Kheta, <i>in China</i> ,	-	-	-	165	15
حسن اردستان	Hafen Ardestan,	-			28	30
سیو	Siyu,	-	-	-		
سلا	Sela,	-	-	-		
سیرم	Simerem,	-	-	-		
بیسم	Bisem,	-	-	-		
بنان	Belnan,	-	-	-		
بلزم	Belzem,	-	-	-		
بیضا	Byza,	-	-	-		
					جوسین	Jowsen,

		Longitude. D. M.	Latitude. D. M.
جوفين	Jowseen,	-	-
كينفه	Keneefeh,	-	-
جوا	Jowa,	-	-
دمدان	Demendan,	-	-
سبك	Subkeh,	-	-
صالبيه	Salebeyeh,	-	-
عين الشمس	Ain al Shems,	-	-
عين ساره	Ain Hareh,	-	-
كدوش	Kedwal,	-	-
كفر تانه	Kuffer Tanch,	-	-
كفر	Kuffer,	-	-
نجده	Nejdeh,	-	-
كوار	Kowar,	-	-
ميربوط	Mirboot,	-	-
دشا	Dcha,	-	-
ويسكره	Weskerch,	-	-
منيف	Menif, <i>Memphis</i> ,	-	-
مورجان	Murjan,	-	-
ناظر	Nasarch, <i>Nazareth in Palestine</i> ,	-	-
مخراره	Meghrarreh,	-	-

T H E F O U R T H C L I M A T E.

		Longitude. D. M.	Latitude. D. M.
تاجہ طنجہ	Tanjah, <i>Tangur</i> , - -	18 15	35 0
کسر عباد الکریم	Kesr Abdul Kereem, -	18 30	37 40
قرطہ	Kortubeh, <i>Cordaua in Spain</i> , -	18 40	35 40
اشبیلہ	Ashbileh, <i>Seville</i> , - -	18 50	36 50
سبتہ	Sebteh, <i>Xativa in Valencia</i> , -	19 15	35 30
جزیرہ خیڑا	The Island of Khizra, <i>one of the Cape de Verd Islands</i> , -	19 15	35 50
ماردہ	Mardeh, <i>Madrid</i> , - -	20 15	38 15
طليطہ	Telyteh, <i>Tolledo</i> , - -	20 40	35 30
عناظہ	Ghernatch, <i>Granada</i> , -	21 40	37 30
حنان	Henan, - -	21 0	31 15
المریہ	Almiryeh, <i>Almera</i> , - -	24 40	35 15
مدينه الفريح	Medinah al Fireh, -	24 15	36 40
مانکہ	Manakah, <i>the Island of Minorca</i> , -	26 0	37 40
مالٹہ	Maltah, <i>the Island of Malta</i> , -	30 18	38 30
جزیرہ یابس	The Island of Yabefeh, <i>Yvica</i> , -	30 15	38 30
جزیرہ مابرقة	جزیرہ مابرقة, <i>Majorca</i> , -	35 30	38 30
بونہ	Booneh, - -	38 0	38 15
جزیرہ برداہنہ	The Island of Berdaneeah, <i>Corsica</i> , -	41 15	38 15
تاقude جزیرہ صنایعہ	The Metropolis of the Island of Sakelbiyah <i>Sardinia</i> , -	41 15	38 10
بلر غادمیس	Bilraghdamis, - -	44 10	39 10
جزیرہ ناس	The Island of Nas, <i>Nafia</i> , -	52 40	38 10
جزیرہ اقریطس			The

		<i>Longitude.</i> D. M.	<i>Latitude.</i> D. M.
جزر افريقيا	The Island of Akerites, <i>Crete or Candia,</i> - - -	55 40	36 30
جزر قبرص	The Island of Kebus, <i>Cyprus,</i> - - -	62 15	35 35
جزر رودس	The Island of Rudes, <i>Rhodes,</i> - - -	61 40	36 15
جزر اموري	The Island of Hemerya, <i>Amorgo,</i> - - -	54 15	38 35
سقليا	Sekulyah, <i>the Island of Sicily,</i> - - -	65 0	36 0
مدinet ul Hukema	Atimyeh, <i>Medinet ul Hukema,</i> - - -	65 40	37 20
Athens, the city of Philosophers, - - -			
جزر جرون	Jyroon, - - - -	65 30	35 15
طرسوس	Tersoos, <i>Tarsus,</i> - - -	68 40	36 50
بيروت	Beiru', - - - -	69 30	34 0
إيس	Iyas, <i>Iffus,</i> - - -	69 15	36 15
ون	Uneh, - - - -	69 15	36 50
صي	Mesyeh, - - - -	69 15	36 45
برسبرت	Birbirt, - - - -	69 20	37 15
اطرابا	Atrabolus, <i>Tripoly,</i> - - -	69 40	34 15
بغراس	Baghras, - - - -	70 15	35 43
باسكندر	Bascunderyeh, - - - -	70 15	36 10
لاودي	Ladkyeh, <i>Laodicea,</i> - - -	70 40	35 15
همس	Hems, <i>Emessa,</i> - - -	70 45	34 0
شرنكاس	Sharunkas, - - - -	71 0	35 0
سيدي	Sewedeyeh, - - - -	71 0	36 0
مليط	Melityeh, <i>Milet,</i> - - -	71 0	37 0
شير	Shirir, - - - -	71 10	37 50
انتاكيا	Antakyah, <i>Antioch,</i> - - -	71 26	35 40

		Longitude. D. M.	Latitude. D. M.
سرین	Sirmin,	-	71 50
قنسرين	Kennafrin,	-	72 0
حaleb	Heleb, <i>Aleppo</i> ,	-	72 10
شمشاط	Shumshat,	-	72 35
حسن مصور	Hasin Mansur,	-	72 24
سرقج	Sirooj,	-	72 0
منبج	Membej,	-	72 50
رققج	Rakah,	-	73 0
حران	Harran,	-	73 15
قالقلا	Kalikala,	-	73 15
ماردين	Mardeen,	-	74 15
صياغر قين	Mya Farkeen,	-	74 15
متاح	Metah,	-	74 30
قرقيسايا	Kerkisya,	-	74 40
جزر ابن عمر	The Island of Ebn Omar,	-	75 30
نصيبين	Nasebin, <i>Nisibis</i> ,	-	75 20
تدليس	Tedlis,	-	75 30
سنجار	Sinjar,	-	76 0
معرفة النعمان	Maretul Naaman,	-	71 45
اربل	Erbel, <i>Erbela</i> ,	-	77 20
نان	Aneh,	-	76 30
بني بلد	The city of Beled,	-	76 40
موصل	Mosul,	-	76 0
ارجيس	Arjis,	-	76 0
حديشة	Hadyseh, on the Euphrates,	-	77 20
آباد	Abid,	-	77 20
		35 15	
		35 30	
		35 50	
		37 30	
		34 0	
		34 0	
		36 30	
		36 15	
		37 50	
		34 0	
		37 45	
		36 40	
		37 30	
		37 40	
		35 45	
		36 0	
		35 0	
		36 0	
		37 40	
		35 0	
		36 0	
		34 50	
		38 30	
		36 15	
		36 12	
		36 15	

		Longitude. D. M.	Latitude. D. M.
حدیثه	Hadyseh, on the Dejileh,	77 30	96 15
نوشهر	Nowshehr,	78 20	38 10
تلکریت	Tekreet,	78 25	34 0
سامرا	Samra,	79 15	37 40
سلماس	Sulmas,	79 5	37 40
خوی	Khowey,	79 40	37 40
ارومیه	Aroomiyeh,	79 15	37 0
اربیل	Arbil,	79 15	37 20
مرند	Marend,	80 43	37 50
شہرزور	Shehrzur,	80 20	35 30
اردبيل	Ardebil,	80 30	37 0
اوچان	Awjan,	81 30	37 20
نخجوان	Nekhjowan,	81 15	37 49
قصرشیرین	Kesr Shirin,	81 40	38 45
مراغه	Maraghah,	82 0	37 20
تبریز	Tebriz,	82 0	37 0
میانه	Meyaneh,	82 20	37 0
قرماصین	Kermasfin,	83 0	34 32
دینور	Dinore,	83 0	35 0
همدان	Hamadan,	83 0	35 10
زنجان	Zenjan,	83 0	36 30
موغان	Mukan,	83 0	38 0
سحورد	Sohirwird,	83 20	36 0
نهاوند	Nehawend,	83 15	34 20
همانشهر	Hemanshehr,	84 33	37 30
مرزجرد	Yezdijird, dependent on Hamadan,	84 30	34 20
	Abher,		

		Longitude. D. M.	Latitude. D. M.
رندیقان	Rendyekan,	-	97 30 34 45
اشبورقان	Ashburkan,	-	105 0 37 41
طالقان	Talakan,	-	98 15 37 30
فاریاب	Fariab,	-	99 0 36 45
بلخ	Balkh,	-	101 0 36 41
بامیان	Bamian,	-	102 0 34 35
هلاورد	Helawerd,	-	101 0 37 30
بالاساغون	Balasaghun,	-	101 30 37 40
سمن جان	Semenjan,	-	102 15 37 15
قندیان	Konadyan,	-	102 0 37 15
دیواله	Delwaleh,	-	102 20 36 0
سخانیان	Saghanyan,	-	102 40 38 50
طالغان	Talaghan,	-	102 50 37 25
اندراپ	Enderab,	-	103 45 36 0
بدخشان	Badakhshan,	-	104 25 37 10
کابل	Kabul,	-	104 40 34 30
پنجه	Penjhir,	-	104 40 35 0
لمغان	Lumghan,	-	— 34 15
گردیز	Girdez,	-	105 20 36 0
هرم	Herem,	-	104 20 36 0
کشمیر	Cashmeer,	-	108 0 36 15
بلور	Belore,	-	108 0 36 0
منبع نهر مهران	Membe Nehr Mehran, the source of the River of Mehran,	-	126 0 36 0
سرفتین	Sireftyn,	-	—
جبهہ	Hebseh,	-	—
			Heran,

		Longitude. D. M.	Latitude. D. M.
حران	Heran,	-	-
بیمار	Bysar,	-	-
قراده	Keradeh,	-	-
فارهان	Farhan,	-	-
مالان	Malan,	-	-
ابوخیس	Abukhis,	-	-
اودمیه	Owdmyeh,	-	-
قرماسین	Kermaseen,	-	-
دوارق	Dowarek,	-	-
دیاربکر	Diyarbekr,	-	-
قزنهن	Kuzneen,	-	-
نینوی	Nenevy, <i>Niniveh</i> ,	-	-
پلکان	Pelengen,	-	-
قیصر	Kysir,	-	-
بجابه	Bejabeh,	-	-
بلنسیه	Bulenseyeh,	-	-
سامس	Samis,	-	-
ایاس	Jyas,	-	-
مرقه	Erkeh,	-	-
زقبه	Zekbeh,	-	-
صحیون	Sehyoon,	-	-
حaram	Harem,	-	-
خایه	Khamyeh,	-	-
شیرزه	Sheerzeh,	-	-
حمات	Hemat,	-	-
مرغعش	Merghefh,	-	-
	عیتات	Aytat,	

		Longitude. D. M.	Latitude. D. M.
عيّات	Aytat,	- - - -	—
معاد	Maad,	- - - -	—
عن كيف	Hesn Kyef,	- - - -	—
سوت	Sowt,	- - - -	—
حصن الطاق	Hesn al Tak,	- - - -	—
كرون	Keroon,	- - - -	—
كيلان	Gilan,	- - - -	—
جوين	Jowain,	- - - -	—
جاجرم	Jajerem,	- - - -	—
معرو	Marū,	- - - -	—
قرجستان	Kurjistan,	- - - -	—
كرخ	Kerkh,	- - - -	—
نيسا	Nissa, <i>in Servia,</i>	- - - -	—
ابيورد	Abiwerd,	- - - -	—
شهرستان	Shehristan,	- - - -	—
اسکاکنڈ	Afkakend,	- - - -	—
فربر	Firbir,	- - - -	—
فامیاب	Famyab,	- - - -	—
طمناخ	Tiṁghaj,	- - - -	—
خلان	Khelan,	- - - -	—
وکش	Wekhsh,	- - - -	—
شومان	Shuman,	- - - -	—

THE FIFTH CLIMATE.

	<i>Temp. of Sea.</i>	<i>Temp. of Air.</i>
1. <i>Asia Minor, Syria.</i> - - -	36° 15'	22° 40'
2. <i>Carib. Sea, Mauritius.</i> - - -	33° 0'	22° 0'
3. <i>Asia Minor, Island of Ios, Crete.</i> - - -	36° 15'	13° 50'
4. <i>Asia Minor, Island of Samos, in Sardinia.</i> - - -	32° 30'	20° 20'
5. <i>Asia Minor, in Turkey.</i> - - -	35° 15'	13° 15'
6. <i>Asia Minor, Island of Samos, in Sardinia.</i> - - -	32° 30'	20° 15'
7. <i>Asia Minor, Part of Asia Minor.</i> - - -	33° 30'	12° 20'
8. <i>Asia Minor, Asia Minor.</i> - - -	34° 30'	12° 15'
9. <i>Asia Minor, Asia Minor.</i> - - -	34° 30'	12° 20'
10. <i>Turkey, Central Turkey.</i> - - -	32° 30'	10° 15'
11. <i>Asia Minor, Island of Marmara, Marmara, Asia Minor.</i> - - -	33° 15'	21° 10'
12. <i>Asia Minor, Asia Minor.</i> - - -	34° 15'	21° 15'
13. <i>Asia Minor, Asia Minor.</i> - - -	34° 30'	22° 0'
14. <i>Asia Minor, Asia Minor.</i> - - -	35° 15'	21° 20'
15. <i>Turkey, Turkey.</i> - - -	33° 0'	13° 0'
16. <i>Greece, Greece.</i> - - -	41° 0'	11° 20'
17. <i>Russia, Russia, on the Gulf of Finland.</i> - - -	43° 40'	41° 30'
18. <i>The City of Tibet.</i> - - -	55° 12'	43° 15'
19. <i>The Island of Naxos, Naxos.</i> - - -	58° 50'	42° 15'
20. <i>The Island of Melena, Melena.</i> - - -	55° 15'	43° 15'

			Length p. 16	Length p. 16
البَلْقَلْقَلْ	Weler Bela Bontva, <i>at the middle of the basin of Black sea,</i> -	55	30	46 43
أَيْمَانَ الْمَاءِ	Aym Alman, - - -	55	15	16 51
مَكَابِرَ الْمَرْيَانِ	Mekabir Marilan, - - -	36	0	43 32
الْأَلَّا	Allaya, - - - -	62	0	39 30
أَمْمَاعِيَّة	Ammauyah, - - - -	64	0	43 0
الْأَنْجَوْيَة	Angoyeh, <i>the city of Angora,</i> -	64	40	41 15
الْمَادِنَةُ	Madeonna, Madinda, - - -	65	0	41 15
الْأَرْشَدْ	Arca Sherd, - - - -	65	15	41 42
كُونْيَاهُ	Konyah, Lork, - - - -	65	30	41 40
كَلَارِيَّة	Klariche, Cifran, - - - -	67	15	40 15
الْأَكْسَى	Aksa, - - - -	67	45	40 15
سَوَانِ	Swan, - - - -	71	30	40 10
تَرَابُونِ	Terabun, - - - -	73	0	43 0
شَمْشَاتِ	Shemshat, - - - -	73	15	40 0
مَالَرْجَدِ	Malarjed, - - - -	75	15	39 30
أَكْلَاتِ	Akhlat, - - - -	75	50	39 20
بَابُ الْهَدِيدِ	Babal ul Hedid, <i>Derbend near the Caspian Sea,</i> - - -	76	0	41 0
أَرْزِنْجَانِ	Atzenjan, - - - -	78	0	39 40
أَرْزِنْ الرَّبِيعِ	Atzen al Rum, - - - -	77	0	39 40
بَرْدَاهِ	Bardaah, - - - -	83	0	40 30
شَمْكُورْجِ	Shemkorjeh, - - - -	83	0	41 50
خَنْكَرْجِ	Khenkerch, - - - -	83	0	38 40
أَرْزِنْدُرِيمِ	Erzendroom, - - - -	79	0	41 15
تَفْلِيسِ	Tesslis, - - - -	83	0	43 0
بِلْكَانِ	Bilkan, - - - -	83	30	39 50
				Bakuyeh,

		Longitude. D. M.	Latitude. D. M.
اُسْرِیْشَنْ	Ostrushnah,	- - -	100 0 41 0
اَسْبَانْكَتْ	Afbancket, <i>a town of China.</i>	-	100 30 40 0
خُجَنْ	Khojend,	- - -	105 35 41 55
خُواكَنْ	Khowakund,	- - -	105 50 42 50
پَكَتْ	Penket,	- - -	101 0 43 25
تَرْمِزْ	Termiz,	- - -	101 15 37 15
اَخْسَكَتْ	Akhseket, <i>capital of Farghana,</i>	-	101 30 42 0
كَاشَانْ	Kashan,	- - -	100 35 42 0
قَبَا	Koba,	- - -	101 50 42 50
فَرْغَانَة	Farghana, <i>commonly called Andijan,</i>	102 0	42 20
رُوس	Rus, <i>Russia,</i>	- - -	102 20 43 20
خُوتَنْ	Khoten,	- - -	107 0 42 0
چَاجْ	Chaj, <i>is Shajh,</i>	- - -	109 0 42 30
تِبَّتْ	Tibbet,	- - -	110 0 40 0
خَاجُو	Khaju,	- - -	123 32 42 15
سُوكْجُو	Sookjoo,	- - -	124 0 40 0
تِنْكَابَسْ	Tenkabas,	- - -	130 0 39 10
مُهْدِي	Mehdy,	- - -	140 0 30 0
نُشْوَى	Nushwee,	- - -	-----
كَشَاهَيَةْ	Keshayench,	- - -	-----
يُومَانْ	Yuman,	- - -	-----
شِرْخَاسْ	The City of Nchas,	-	-----
رَقَانْ	Rakan,	- - -	-----
كِيسْ	Kies,	- - -	-----
اَبْرُوقْ	Abrook,	- - -	-----
اَفْنُوسْ	Efsus, <i>Ephesus,</i>	- - -	-----
			بُسْطَهْ Busteh,

		Longitude. D. M.	Latitude. D. M.
بسطه	Busteh,	-	-
کریا	Kuya, <i>a city of Russia,</i>	-	-
مقین	Mukseen,	-	-
خیان	Khetlan,	-	-
مخلاط	Mekhlat,	-	-
روم	Rum,	-	-
شامش	Shamish,	-	-
شلب	Shileb,	-	-
سنتره	Senterch,	-	-
کبرہ	Kubreh,	-	-
قسطلول	Kustelul, <i>possibly Castile,</i>	-	-
سورفہ	Surekeh,	-	-
مرغزا	Mārgheza,	-	-
قطبلہ	Sektesyleh,	-	-
بطلسوس	Betelsus,	-	-
شهر والد	Shehr Walid,	-	-
مرسیہ	Mersyeh, <i>probably Marseilles,</i>	-	-
دانیہ	Danyeh,	-	-
سالم	Salem,	-	-
سرقط	Sirket,	-	-
توقاب	Tookab,	-	-
موشن	Mushen,	-	-
شیران	Sheeran,	-	-
ساؤه	Saweh,	-	-

T H E S I X T H C L I M A T E.

		Longitude.	Latitude.
		D. M.	D. M.
حاییکه	Helikeh,	20 0	46 0
نبلوکه	Neeblookeh,	34 15	45 15
برداں	Berdal, Bourdeaux,	30 15	44 15
کنبروہ	Kembruyeh, Cambray,	40 30	43 15
بندقیہ	Bendekyeh, Venice,	42 0	44 0
نیرہ	Neereh, Nice or Nizza,	42 0	45 0
سرشان	Birfirshan,	50 0	45 0
ابرو	Abroo,	59 45	45 0
بوزنطیا	Buzantyeh, Byzantium,	59 50	45 0
کسلونہ	Kusslooneh,	65 30	46 20
سنوب	Senoob,	64 0	47 0
هرقلہ	Herkeleh,	67 20	46 30
اما سیہ	Amaskeh,	67 30	45 45
سامبون	Sambenoon,	69 20	46 40
فرض الروم	Ferzal Rum,	74 30	46 50
سرین آلان	Sereenalan,	73 0	44 0
بانجیر	Belenjer, the capital of Kherz,	85 0	46 30
کرش	Kersh,	87 0	46 50
بنی کند	Benkykend,	97 30	46 40
طراز	Teraz,	99 50	44 31
فاراب	Farab,	98 30	45 0
بلخ	Balkh,	105 30	44 0
الملق	Almalik,	102 30	44 0
		اور کند	Urkend,

		Longitude. D. M.	Latitude. D. M.
اورکنڈ اورکنڈ	Urkend,	-	102 50 44 0
کالبھر	Calbghur,	-	105 30 41 0
اوتن کلوران	Autan Keluran,	-	110 0 46 0
کالبیلی	Kabaligh,	-	108 0 44 0
بیشیلیخ	Byshbaligh,	-	111 0 41 45
کاتاچریم	Katacurem,	-	115 0 46 0
خان بالیخ	Khanbaligh,	-	124 0 46 0
ابولده	Abuledeh,	-	
اشت	Ashit,	-	
انزیکھت	Enzeikhet,	-	
فرتنه	Fertinch,	-	
تیلیسچ	Teliesch,	-	
اسٹوب	Alloob,	-	
سامون	Samun,	-	
ترابیزون	Terabizun,	-	
جندہ	Jendeh,	-	
سمورہ	Semooreh,	-	
لہبڑیہ	Lembiruyeh,	-	
برشان	Bershan,	-	
بلکھیر	Belkhejer,	-	
جاپلستان	Jabulistan,	-	
دشت کپچاک	Desh Kepchak,	-	

THE SEVENTH CLIMATE.

		Longitude. D. M.	Latitude. D. M.
جَزِيرَةُ طَافِي	The Island of Tapana,	9 0	50 30
سُمْبَاتَكُو	Sumbatakoo,	39 0	49 0
سُفْفَج	Suffej,	48 30	50 30
أَكْجَهُ كَرْمَان	Akjeh Kerman,	65 18	49 0
كَرْكَز	Kerkez,	67 15	50 0
كَفَّا	Keffa,	67 15	48 0
صَلَاتٍ	Selaat,	67 10	50 10
طَرْتُو	Tertoo,	67 30	50 45
بَلَار	Belar,	90 0	50 30
أَرْق	Arek,	105 0	48 0
صَرَوْي	Saroy,	106 0	48 0
أَكْلَه	Akleh,	108 0	49 0
وَفَطَبَرَهُ أَوْلَى جِهَنَّم	Wefet Behreh Awel Jihun,	110 0	48 0
بَاطِق	Batek;		
بَيْجِنَه	Bejenneh, a city of Turkestan,		
صَلَابٍ	Seklab, a city of Rum,		
مَفْكَهَه	Mafhekeh,		
طَلَه	Telyeh, Italy,		
مَرْكَلَه	Merkeleh,		
أَذْقٍ	Azek,		
كَلَكَ	Kelek;		
صَارِي	Sary,		
صَقَلِيَّه	Sekalyeh,		
جَابِلَكَه	Jabilka,		

THE EXTENT OF THE INHABITED
EARTH.

THE Greeks say, that in the same manner as the equinoctial line divides the earth into northern and southern hemispheres, so does the circle of the natural horizon, by intersecting the equator, form two other hemispheres, making altogether four quarters, namely, the upper and the lower northern, and the upper and the lower southern quarters.

THE Greeks say, that formerly the whole of the southern quarter was land, but that now a great part of it is inundated, among which are the Fortunate Islands, part of Greece and other places. The Hindoos teach that the earth is not inhabited beyond the latitude of 66 deg. 29 min. 43 sec. no animal being supposed able to live at a greater distance from the equator, on account of the extreme severity of the cold. Others among them say, that a small part of the upper southern quarter, which joins to the northern quarter, is land, but not inhabited. Others maintain, that the earth is inhabited as far as ten degrees south.

BUT those who are better informed say, that the south is inhabited as well as the north. And but a short time ago, a very extensive island with well inhabited towns to the south of the equator was conquered by the Fringies, who have called it the NEW WORLD. Some ships were driven there by contrary winds, and one of the crew having mounted his horse, the natives were so astonished at the strangeness of his appearance, that thinking the man and beast to be only one animal, they fled before him in terror and consternation, and the country became an easy conquest.

The HINDOO QUARTERS of the EARTH.

SOME say, that the Hindoo philosophers divide the earth into nine parts, viz.

THE South, *Dekhan*, containing Arabia.

THE North, *Ootre*, Turkestan.

THE East, *Poorub*, China and Chinese Tartary.

THE West, *Putchem*, Egypt and Barbary.

THE North East, *Iyffa Khatai*, Moghul Tartary.

THE North West, *Bayib*. The Turkish dominions, and Europe.

THE South West, *Nyrut*. Part of Egypt and Barbary, Africa and Andelusia.

THE South East, *Aknew*.

THE centre they call *Muddehdeys*.

I HAVE not seen in any Hindovy book, the geographical divisions which I have given above; neither are their learned acquainted with them.

Of N U M E R A T I O N.

THE Brahmins have only eighteen places in numeration, as follows :-

Units,	-	-	-	Ekhun;
10	-	-	-	Déhshem.
100	-	-	-	Shut.
1000	-	-	-	Sehfir..
10,000	-	-	-	Jyoot..
100,000.	-	-	-	Luksh, vulgarly lack.
1,000,000.	-	-	-	Purboot.
10,000,000	-	-	-	Kote, vulgarly krore..
100,000,000	-	-	-	Arbud.
1,000,000,000	-	-	-	Abuj..
10,000,000,000	-	-	-	Kehrub.
100,000,000,000	-	-	-	Nikhrub..
1,000,000,000,000	-	-	-	Mahapuddum..
10,000,000,000,000	-	-	-	Sunkh.
100,000,000,000,000	-	-	-	Jeldeh.
1,000,000,000,000,000	-	-	-	Untee.
10,000,000,000,000,000	-	-	-	Mooddeh..
100,000,000,000,000,000	-	-	-	Berardeh..

After this they say, tens of Berardehs, hundreds of Berardehs, &c.

Of the JEHATS, or QUARTERS of the WORLD.

THE Hindoo philosophers call a side or quarter *Dessa*, and also *Deg*. They reckon ten, including the upper and lower sides of the earth; and they believe that each has its particular guardian spirit, to whom they give the general appellation of *Degpaul*.

TABLE of the QUARTERS; with their GUARDIAN SPIRITS.

<i>Quarter.</i>		<i>Guardian Spirit.</i>
Poorub,	East,	<i>Indrce.</i>
Agnee,	South-East,	<i>Augin.</i>
Dulchen <i>com.</i> Dekhan,	South,	<i>Jum.</i>
Nyrut,	South-West,	<i>Benyroot.</i>
Putchim,	West,	<i>Wurrun.</i>
Baybee,	North-West,	<i>Bayoo.</i>
Ootre,	North,	<i>Kobeir.</i>
Iysanee,	North-East,	<i>Jysan.</i>
Oordhoo,	Above,	<i>Birmha.</i>
Adeh,	Below,	<i>Nag.</i>

SOME philosophers also make a quarter of the centre between the upper and lower, the guardian spirit of which they call *Roodre*; so that according to this account, there are eleven quarters.

Of the HINDOOS.

ALTHOUGH it is impossible to give in this abridgment a circumstantial account of the several tribes of Hindoos, their various characters, customs and ceremonies, yet something shall be said summarily on each subject.

If a diligent investigator were to examine the temper and disposition of the people of each tribe, he would find every individual differing in some respect or other. Some amongst them are virtuous in the highest degree, and others carry vice to the greatest excess. But impartiality must allow that those among them who dedicate their lives to the worship of the Deity, exceed men of every other religion in piety and devotion. They are vigorous enemies and faithful friends, and when driven to despair make no account of their lives. They are renowned for wisdom, disinterested friendship, obedience to their superiors, and many other virtues. But at the same time there are among them men, whose hearts are obdurate, and void of shame, turbulent spirits; who for the merest trifle, will commit the greatest outrages.

IN short, some have the disposition of angels, and others are demons.

THE Hindoo philosophers divide the human race into Charbūren, or four tribes. 1, Brāhmin, more commonly called Brahmin.

2, Chut-

2, Chuttree, vulgarly Kehteree. 3, Wiefs, vulgarly Biefs. 4, Shoo-
der, vulgarly Sooder. At the creation of the world, these four
tribes were produced from Brahma. The Brahmins from his
mouth ; the Kehteree from his arms ; the Biefs from his thighs ;
the Sooder from his feet. The other people of the world they
call Mileetch, and suppose them to have been first produced from
the Cow of Camdhen.

The B R A H M I N S.

THESE have properly six duties. 1, The study of the Bedes. 2, The study of other sciences. 3, To instruct others. 4, To per-
form the Jug, or the bestowing of charity for the sake of the Dew-
tahs, and exciting others to do the same. 5, Giving charity on
their own account. 6, Receiving charity from others.

The K E H T E R E E,

ARE enjoined the performance of three of the above-mentioned
duties. 1, Study. 2, Performing the Jug. 3, Bestowing charity.
—Besides which they have ten other duties. 1, Serving Brahmins.
2, To be rulers of the earth, and receive the reward of their labour-
or tribute. 3, The protection of religion. 4, The exaction of fines
from delinquents, and ascertaining the quantity thereof. 5, To pu-
nish every one according to his offence. 6, To acquire wealth, and
spend it properly. 7, To train elephants, horses and oxen, and to
instruct servants in their respective duties. 8, To be soldiers. 9,
Not to receive charity from men. 10, To reward merit.

The

The B I E S S.

THEY also perform the three duties of the Brahmins above-mentioned, to which five other offices are added. 1, Servitude. 2, Agriculture. 3, Merchandise. 4, Taking care of oxen. 5, Bearing arms.

AND any of the offices abovementioned, for the Kehteree and Bies tribes, may also be performed by Brahmins, previous to their putting on the brahminical thread.

The S O O D E R.

THEY cannot perform any of the offices assigned to the other three tribes. But they may serve them, wear their cast-off cloths, and eat any victuals they have left. They may be of any of the following professions; painters, goldsmiths, blacksmiths, carpenters, salt merchants, dealers in honey, milk, buttermilk, ghee and grain.

The M I L E E T C H

ARE infidels, who have not any religion, and of these they reckon Jews and Guebres.

AND they say that by the intermarriages of these four original tribes, sixteen races of men are produced. 1, Brahmin, whose father and mother are both Brahmins. 2, Moordhawaseekut, the fa-

ther

ther Brahmin and the mother Kehteree. 3, Nefhad, the father Brahmin and the mother Sooder. 4, Untelut, the father Brahmin and the mother Biefs. 5, Kehteree, both father and mother Kehteree. 6, Sooté, the father Kehteree and the mother Brahminee. 7, Maheys, the father Kehteree and the mother Biefs. 8, Oogur, the father Kehteree and the mother Sooder. 9, Biefs, both father and mother Biefs. 10, Beydeah, the father Biefs and the mother Brahminee. 11, Magdeh, the father Biefs and the mother Kehteree. 12, Kurren, the father Biefs and the mother Sooder. 13, Sooder, both father and mother Sooder. 14, Chundal, the father Sooder and the mother Brahminee. 15, Chutta, the father Sooder and the mother Kehteree. 16, I-ugoe, the father Sooder and the mother Biefs.

Again, by the mixture of these sixteen tribes, are produced others without number, each differing in their customs and religious worship. The distinctions, likewise, of country, profession, and rank of ancestors, form such a variety of branches, as are almost inconceivable.

The B R A H M I N S,

THEMSELVES, are of four tribes according to the respective doctrine of the four Bedes, each tribe following its own particular book. They also differ in the manner of reading them. For the Rig Bede, are eight ways of reading; for the Jijer Bede, eighty-six; for the Sam Bede, one thousand; and for the Atehrben Bede, five. And each of these readers are divided into distinct classes.

THERE

8. P U S H A. Are bound by no rules, and like brutes know not good from evil.

9. MILLEETCH are infidels ; who follow the customs of the Milleetch before described.

10. CHUNDAL. Are vile wretches and eat carrion.

The K E H T E R E E.

WERE of two original tribes. First Soorujbunsee, who are regarded as descendants of the sun in the following genealogical order. At the creation of the world, Berincheh was produced by the will of Brahma. From whom proceeded Kushup. From whom proceeded the sun. From whom proceeded Biyoorwutchmunnoo. From whom proceeded Ikebako. Then from the nose of Ikebako issued a seed, from whence commenced generation. Of this tribe, three persons were universal monarchs. 1, Rajah Sooker ; 2, Rajah Kehtwang ; 3, Rajah Rig.

THE second tribe of Kehteree are called Soombunsee or descendants of the moon, in the following order.

FROM Brahma was produced Attrée, out of whose right eye issued the moon. The moon produced Mercury, with whom generation commenced. Of this tribe two persons have been universal monarchs. 1, Rajah Jewdiliter ; 2, Rajah Sunnang.

THEIR

There are now upwards of five hundred different tribes of Kshetrees, fifty two of whom are in esteem, and twelve are better than the rest. But at present there are scarcely any true Kshetrees to be found, excepting a few who do not follow the profession of arms.

Those among them who are soldiers are called Rajpoots.—There are near a thousand different tribes of Rajpoots; but I shall only mention the most famous, who are entertained in his Majesty's service.

The Rattors, of whom there are several tribes, are sixty thousand cavalry, and two hundred thousand infantry.

The Chauhans, of whom also there are several branches, viz. Soomegra, Kshetra, Hada, and Nirya. Fifty thousand cavalry, and two hundred thousand infantry.

The Pratiharas. Formerly this tribe was very numerous, and some of them were princes of Hindostan. At present they are twelve thousand cavalry, and sixty thousand infantry.

The Jatowars. Fifty thousand cavalry, and two hundred thousand infantry. The Bhutes and Jatayah, are branches of the same tribe, as are also the Jatowars, who are among the most civilized.

THE GEHLOTE. Twenty thousand cavalry, and three hundred thousand infantry. The Seesowdyeh, and the Chundrawut, are branches of this tribe.

THE CUTCHWAHEH. Twenty thousand cavalry, and one hundred thousand infantry.

THE SOOLUNKHEE. Twenty thousand cavalry, and one hundred thousand infantry.

THE TOONOOR, of which tribe there have been some kings: ten thousand cavalry, and five thousand infantry.

THE BIRJOOJIR. Ten thousand cavalry, and forty thousand infantry.

AND each of these tribes now carry in their hands, genealogical tables for ages back.

The B I E S S and the S O O D E R.

THEY are also divided into branches.

IT is neither possible to describe the extent of the learning of the Hindoos, nor all the branches of their tribes.

T H E R E is a branch of the BiesS tribe called in the Hindooe language Bunnick, or more commonly Bunnyeh, or grain merchants, and of these are no less than eighty four tribes, among whom

whom are mendicants, men of learning, artists, magicians, handi-crafts, and such expert jugglers that their tricks pass for miracles with the vulgar, and impose even upon those who are wiser.

Of the LANGUAGES of HINDOSTAN.

ALTHOUGH there are inumerable dialects spoken in the different provinces of Hindostan, yet for the most part they have such an affinity, as to be generally comprehended. The only dialects that are merely local are those of the following places ; Dehly, Bengal, Multan, Marwar, Gujerat, Nanek, Sind, Kandahar, Balootch, Telinganeh, and Cashmeer, the Mahrattek dialect, and that of the Afghans of Shal, which is a place between Sind and Cabul. To which may be added the Jargon of the Bunmannis, or wild men of the woods..

The BIRDS and BEASTS of HINDOSTAN.

AFTER this summary description of man, the noblest animal of the creation, it may not be improper to say something of the Birds and Beasts of Hindostan..

THE BUNMANNIS, is an animal of the monkey kind. His face has a near resemblance to the human ; he has no tail, and walks erect. The skin of his body is black, and slightly covered with hair. One of these animals was brought to his Majesty from Bengal. His actions were very astonishing.

Of the following animals here are great abundance. Elephants, panthers, tygers, lions, bears, wolves, dogs of various species, monkies, syagoshes, hyenas, jackals, foxes, otters, cats white and yellow, and another kind that will fly for a short distance.

THE SARDOLE, although smaller than the dog, preys upon the larger wild beasts.

HORSES. In consequence of the encouragement given by his Majesty, such are now bred here as equal those of Arabia and Persia.

THE RHINOCEROS, is a surprising animal. He is almost twice as big as a buffalo, and looks like a horse in armour. His feet and hoofs resemble those of the elephant, and his tail is like the buffalo's. His forehead is armed with a horn, and his hide is so hard that an arrow will not penetrate it. Of the hide are made breast plates, targets, &c. If he meets with a horse he attacks him, and kills him with his horn.

THE ANTELOPE, has two very high horns, and is the most beautiful of the deer kind.

THE MUSK DEER, is bigger than the fox. His hair is very harsh; he is furnished with two tusks, and has two protuberances in the place of horns. This animal is very common.

THE KATASS Cow, differs but little from the common cow, excepting in the tail, which is the Katass. The people of the country where they are found, are very expert in joining the hairs of several tails, so as to make them appear of one length.

THE CIVET CAT, is also found in this country.

B I R D S.

THE SHARUKH, imitates the human voice in such an astonishing manner, that if you do not see the bird, you cannot help being deceived.

THE MYNEH, is bigger than the Sharukh. The plumage is a dark brown with a little yellow under the tail. The bill and temples are also of this last colour. It speaks as well as the Sharukh.

PARROTS are red, white, green, and a variety of other colours.

THE KOYIL, resembles the Myneh, but is blacker and has red eyes, and a long tail. It is fabled to be enamoured with the rose, in the same manner as the nightingale..

THE PEPEEH, is smaller and slenderer than the Koyil, and the tail is shorter. This bird sings most enchantingly about the commencement of the rains, and especially during the night, when its.

its lays cause the old wounds of lovers to bleed afresh. This bird is now also called *Peeyoo*, which in the Shanscrit language signifies *beloved*.

THE B A R I L, has a green plumage with white claws, and red eyes, and is smaller than the pigeon. He never alights upon the ground, and when he wants to drink, he descends with a small twig in his claws, and floats himself upon the water.

THE B I Y A, is about the size of the sparrow, but yellow. He is very docile, exceedingly sagacious, and may be taught to fetch and carry grains of gold, with safety. If carried a great distance from his master, he will fly to him immediately upon hearing his voice.

AND from the encouragement given by his Majesty, the animals of Turan, Iran, and Cashmeer, as well game as others, have been transplanted here in astonishing abundance.

Of W E I G H T S and M E A S U R E S.

The following are those which were used formerly.

M E A S U R E S.

6 Zerrehs,	make one	Murreetch.
6 Murretch,		Khurdul.
3 Khurduls,		Mustard seed.
8 Mustard seeds,		Barley corn.
4 Barley corns,		Rutty.
6 Ruttics,		Masheh.
4 Mashehs,		Tank.
2 Tanks,		Kowl.
2 Kowls,		Towlcheh.
2 Towlchehs,		Suckut,
2 Suckuts,		Pul.
2 Puls,		Palm.
2 Palms,		Unjil.
2 Unjils,		Manka.
2 Mankas,		Puristeh.
4 Puristeh,		Adhek.
4 Adheks,		Dooroon.
2 Dooroons,		Soorup.
2 Soorups,		Khary.

J E W E L L E R S W E I G H T S.

20 Biswehs,	$\left\{ \begin{smallmatrix} \\ \text{make one} \\ \end{smallmatrix} \right\}$	Rutty.
24 Rutties,		Tank..

FORMERLY they reckoned $2\frac{1}{2}$ biswehs to the barley corn ; but his Majesty has fixed it at 2 biswehs or 10 barley corn to the rutty. — In order to prevent frauds, his Majesty has farther commanded that the barley corns shall be made of agate.

THE following are the weights which the Jewellers always keep ready for use. Bisweh, barley corn, $\frac{1}{4}$, $\frac{1}{2}$ of a rutty ; 1, 2, and 3 rutties ; (the last being the fourth of a tank,) 1, 2, 5, 10, and 20 tanks, and $\frac{1}{2}$ a tank. And with these they compound any weight required.

FOR the royal uses, there are also in agate from a bisweh to 140 tanks.

B A N K E R S W E I G H T S.

7 $\frac{1}{2}$ Barley corns,	$\left\{ \begin{smallmatrix} \\ \text{make one} \\ \end{smallmatrix} \right\}$	Rutty.
8 Rutties,		Masheh.
12 Mashehs,		Tolecheh.

FORMERLY the rutty contained 6 barley corns,

THE following are the weights which the Bankers always keep ready for use; $\frac{1}{2}$ rutty, 1 and 4 rutties; 1, 2, 4 and 6 mashehs; 1, 2, 5, 10, 20, 50, 100, 200 and 500 tolechehs.

BUT in the royal exchequer there are much larger weights.

OTHER ORDINARY WEIGHTS.

FORMERLY in some parts of Hindostan the feer contained 18 dams, in others 22 dams; and in the commencement of the present reign, it consisted of 28 dams. Now it is fixed at 30 dams, each dam being 5 tanks.

ALSO formerly in the sale of coral and camphor, the dam was reckoned at $5\frac{1}{2}$ tanks; but now the price of those articles has been reduced by valuing the dam at 5 tanks.

THE following are the weights kept for ordinary uses, $\frac{1}{8}$, $\frac{1}{4}$, and $\frac{1}{2}$ of a feer; 1, 2, 5, 10, 20, and 40 feers or 1 mun or maund.

The LEARNING of the HINDOOS.

THE Hindoos have upwards of three hundred arts and sciences. The Author of this Work having associated himself intimately with the learned men among them, has heard and comprehended the various doctrines of each sect and profession. It is impossible in a single volume to give a particular relation of such a variety of subjects;

jects ; but for the satisfaction of those who are uninformed, I shall sketch out the rudiments of each art and science, without offering any argument for or against them. This may prove an useful Index to some future ingenious investigator, who wishes to compare their doctrines with those of Plato and Aristotle, the Stoics and the commentators on the sacred text ; and who after having removed the prejudices which obstruct religious inquiries, will seek out for proofs, rejecting the doubts of ignorance, but at the same time exercising his reason with caution.

AMONG the Hindoos there are nine sects, eight of whom teach of the creation, and of a future state of the divine essence and attributes ; of the order of the upper and the lower regions ; of the forms of worship ; morality, and of political government.

THE ninth sect deny the existence of a God ; and believe neither a beginning nor an end.

ALL these sects have many books, containing their respective creeds, and rules of conduct. They are generally written with an iron style, either on the leaf of the Taar, or the bark of the Tooz, in the same manner as was practised by the Greeks before the time of Aristotle. The Hindoos write from left to right. Although they now sometimes write upon paper, yet they never use any bindings for their books, but keep them in separate leaves.

THEIR books contain sublime doctrines and valuable instructions. How shall I proceed with my subject ! perplexed every moment with worldly avocations ; I am unable to express myself, at the same time that I earnestly desire to be communicative. I know not if this distraction is the natural fault of my disposition, or whether it be that truth is struggling to reveal itself to me. If I was not thus embarrassed, I would arrange the Hindoo philosophy in the same manner as that of the Greeks. But I must conform to my circumstances, and the compass of my book.

N A M E S *of the N I N E* abovementioned S E C T S.

1, NEYAYEK ; 2, Beysheekheh ; 3, Beydantee ; 4, Meymansuck ; 5, Sankh ; 6, Patunjil ; 7, Jien ; 8, Boodh ; 9, Naslick.

THE principles of each shall be hereafter particularised and explained.

THE Brahmins however admit only of the six first doctrines, and call them *Khutderfun, six modes of knowledge.* The three last they consider as heretical.

THE Neyayek, and the Beysheekheh agree in many points, as do the Beydantee and the Meymansuck. The Sankh and Patenjil have very inconsiderable difference.

THE SCIENCE OF NEEAIY.

GOTEM the philosopher was the first who taught this science. It comprises theology, metaphysics, mathemicks, & logick. According to this doctrine there is only one God, who is incorporeal, neither begetting nor begotten, and free from all other defects belonging to human nature ; he is the creator of the universe, himself being eternal, without beginning and without end, the preserver, the true uncompounded spirit. They say that he created a body, and then entered himself into that body, which body is Brahma ; and in the same manner as a human body acts from its union with the soul, so does the body of Brahma act from its relation to the deity. And they maintain that this mixture of persons does not in the least defile the holiness of the Deity. This opinion nearly corresponds with the faith of the Christians ; and agrees with the tenets of the divines *, excepting that the Neyayeks deny the universe to have been from eternity.

* *Elabition, the divines.* The Mahomedans mean by this word the second sect of philosophers, who admitted a first mover of all things, and one spiritual substance detached from every kind of matter. Guzali, in his book entitled *Mockab*, says, that the philosophers of this second sect were Socrates, Plato, and Aristotle, the inventor of logic, or the art of reasoning, and who reduced science to method. This last, continues he, has pretended to refute Plato, Socrates, and all who went before him of that sect ; but he has, nevertheless, supported many of their erroneous sentiments, although he seems in a manner to have abjured them : for he maintains the eternity of the world, which obliges us to reject his opinions as impious, as well as those of all the other philosophers who are called divine. We say the same thing of those amongst the Mussulmen who would philosophise after their manner, as Alfarabi and Ebn Sina (Alfarabius and Avicenna). D'HERBELOT.

THEY believe that God sent to the people of the earth, by the hands of Brahma, a book which they call *Bede*, containing upwards of 100 thousand ashlogues. An ashlogue comprises four cherruns, each of which contains from eight to twenty-six atchers, and an atcher is composed of one or two letters; if it consists of two, the last letter is mute. But in the *Bede*, the cherrun never consists of more than 20 atchers. They also say that one of the celestial spirits named Byass divided this book into four sections, viz. 1, Rig; 2, Jejir; 3, Sam; 4, Atehrbun. One sect maintains that Brahma had four months, and that he delivered a section from each month.

THESE four books are esteemed to be of divine origin, and they believe that every Brahma who appears, delivers the same letter and word, without diminution or addition.

THEY say that God is the absolute efficient cause; and that the actions of men are produced by two causes; namely, by the power of God, and by the power of Brahma. They believe that every action is good or bad, as it is described in the *Bede*. They believe that there is a hell and a paradise. Hell they call *Neruck*, and place it in the inferior regions. Paradise they call *Soorug*, and say it is in the upper regions. They do not believe either the punishments of hell, or the rewards of paradise to be everlasting; but say that according to the degree of wickedness committed, men will be punished in hell, and afterwards come out from thence; and assuming

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ing other forms will go into paradise ; when they will again change their forms, and return into the world ; thus going and returning through the three different states, till they have fully received the fruits of their good and bad actions : after which standing in no further need of either hell or paradise, they will become free from joy and sorrow, in the manner that will be best after related.

They believe some parts of the universe to have existed from all eternity, and that others are created, the particulars whereof will be given hereafter.

They reckon eight divine attributes, which they call accidents. 1, *Geeyar*, omniscience ; 2, *Itcha*, omnipotence ; 3, *Purriyutun*, providence ; 4, *Sankhyaz*, unity ; 5, *Purman*, immensity, since God is believed to be every where ; 6, *Purtubhtoo*, analysis ; 7, *Sunjoong*, union, because all things unite in the deity ; 8, *Bchbaug*, division. Of these eight attributes, it is believed that the first six have been from all eternity, and the other two produced afterwards.

In this science they make use of sixteen predicaments, which comprise every thing in the universe.

THE PREDICAMENTS.

- 1 Poormanoo, *perfect knowledge*.
- 2 Parimley, *conjecture*.
- 3 Sunhee, *doubt*.
- 4 Parayuen, *angle*.
- 5 Distant, *distance*.
- 6 Sulhant, *giving up*.
- 7 Byou, *all the parts of a difficult*.
- 8 Tureek, *negative proof*.
- 9 Nume, *that founded on entire proof*.
- 10 Bod, *certainty with a view to knowledge*.
- 11 Jhp, *the relation of number*.
- 12 Bemala, *relation of relation*.
- 13 Heetkeebba, *the relation founded on appearance*.
- 14 Chel, *the relation*.
- 15 Jout, *a kind of relation*.
- 16 Negatiffin, *an objection from the adversary's arguments*.

EXPLANATIONS of the PREDICAMENTS.

The first Predicament Poormanoo.

- Shows that true and perfect knowledge, and is of four kinds.
- 1, *Pettej*, the five external senses, together with *Man*, which will be explained hereafter; 2, *Uman*, conjecture; 3, *Guppan*, analogy; 4, *Sulhant*, tradition.

The second Predicament, PURMIEY, comprehension, and which is of twelve kinds, viz.

- 1 Atma, *soul of the universe.*
- 2 Sireer, *matter.*
- 3 Inderec, *sensation.*
- 4 Ir-th, *substance.*
- 5 Boodh, *human knowledge.*
- 6 Mun, *the mind.*
- 7 Perweert, *voluntary action.*
- 8 Dowkh, *the cause of prudence.*
- 9 Pereetbhow, *transmigration of the soul.*
- 10 Phul, *fruit, reward.*
- 11 Dookh, *pain.*
- 12 Apoorukh, *deliverance from pain.*

ATMA, a subtle essence that pervades every part of the universe, and is the seat of knowledge. And this essence is of two kinds, *Jewa Atma*, that which belongs to animals and vegetables; and *Pur Atma*, omniscience, which is the intelligence possessed solely by the only and eternal God. Besides *Jewa Atma*, every body has a distinct spirit, by which it exercises the internal and external senses, in conjunction with a third essence, called *Mun*, and which will be more particularly explained presently.

SINER, matter, and which is of two kinds, 1, *Jerwaj*, a body produced by the copulation of male and female; 2, *Ajewnej*, a body which is not produced by these means. *Jeronej* is subdivided into two kinds, *Jerwaj* viviparous, and *Unduj* oviparous. *Ajewnej* is subdivided into four kinds, 1, *Partha*, terrene; 2, *Apie*, aqueous; 3, *Tyjes*, igneous; 4, *Bairwgya*, aerial.

INDEEL is the five external senses, together with *Man*, the mind. This last is a subtle essence which unites more especially with the heart, and upon it depend knowledge, thought, and recollection; but they in general do not believe that this sense pervades the whole body like *Atma*. But according to the tenets of the *Meymarfa*, it is made to be in every part of the body.

IN-TH, substance, is of seven kinds, viz. 1, *Durb*, substance in general; 2, *Goon*, sensible qualities; 3, *Kurrum*, motion; 4, *Savance*, separable accident; 5, *Bysekh*, foreign accident; 6, *Sumwaij*, relation and correllation; 7, *Abhore*, privation.

DURB, substance in general, which they consider as having existed from all eternity; but they say that in the four elements, there is an indivisible particle. The substances are *Atma*, *Mun*, *Akafs*, the four elements, *Kal*, time, and *Doffa*. *Atma* and *Mun* have been explained. The *Akafs*, Ether, is a subtle matter which pervades the universe, and is the medium of sound. In the description of the four elements they agree with the Greeks, only that they make air

to be the uppermost. *Kal*, time, they also make a subtle matter pervading the universe. *Deffa* is a side or quarter of the universe, which they consider as being every where. *Goon* is an accident, of which there are six kinds; *Kurrum*, motion and progression, of which there are five kinds; 1, circular; 2, upwards; 3, downwards; 4, contraction; 5, expansion, which last they call *Hadet*. *Saman* literally signifies whole, entire. This whole they consider as the compound of substance and accident. They say that nature is from all eternity, and that it is founded on substance, accident and motion, which three collectively they term *Taut Saman* or inseparable accident. The separable accident, or *Owparch Saman*; they say is not from all eternity, but may happen to any thing. *Bysekh* is that whose existence depends upon something entirely distinct from its own nature; and this accident can only proceed from the eternal essence. *Sumwaiy* is the connection of five things with their respective relatives, viz. 1, The relation between motion and its cause; 2, The relation between the substance and the accident; 3, The relation between the materials of which a thing is formed; and the thing itself, as thread and cloth; 4, The relation between the whole and its component parts; 5, The relation between the eternal and other substances; and this relation they consider as having existed from all eternity. They also believe that union is of three kinds, 1, In the manner that has been related; 2, That produced by the union of two substances, which is *Sunjoog*, already mentioned among the attributes; and of this kind of union, they say there are many. 3, The union of spirit with matter, as the soul with the body. This kind they call *Scoroop*.

ABHOU, privation depending upon something foreign, and it is of two kinds, 1, *Sunfingalhōw*, the privation of any one thing. 2, *Anewiccab'ōw*, the separation of two things, as time and place. *Sunfingalhōw*, is subdivided into three kinds, 1, *Paragabhow*, a negative past; 2, *Perdchinfabhow*, a compound negative; 3, *Attentabhow*, a negative, that does not happen in one place, although it be at one time, as for example, Zied is present on the seashore, and is not in the desert.

THE other five sensible qualities are called *Goon*, and are of twenty-four kinds; 1, *Roop*, colour. They reckon five original colours; red, yellow, blue, black, and white; 2, *Rufs*, the taste; 3, *Gund*, the smell; 4, *Soopers*, the touch; 5, *Sunkhyā*, the order of numerals, and which is after three ways; either one by itself, or two together, or more numbers together; 6, *Purinan*, quantity, and which is of four kinds. *Un*, the indivisible particle; 2, *Hirsoo*, the quantity of two particles, which they also call *Denook*; 3, *Dicrig*, the quantity of three particles and upwards; 4, *Bicht*, the quantity of the Akass and the other elements; 7, *Poortuckhtoo*; discrimination, and this accident is entire in its own nature. It is after three ways, as if you were to say, this one is not like that one; or these two are not like those two; or these three are not like those three or more; 8, *Sunjang*, the union of two eternal substances, which unite together from their mutual motion. But they do not consider this union to be the same as that which they call *Sumwaiy*, relation and corelation; e.g., *Bohbaug*, division;

division; 10, *Pratna*, distance of time or place; 11, *Apurtloo*, unreach of time or place; 12, *Booth*, human reason; 13, *Sooth*, cause; 14, *Dooth*, pain; 15, *Ittha*, desire, will; 16, *Dorweekh*, anger; 17, *Pariistar*, providence; 18, *Gowertos*, gravity; 19, *Bhavattee*, progressive motion; 20, *Sunyeyh*, oily; 21, *Sunskhan*, is an accident whose occurrence does not make any alteration in the original state of the substance, and it is of three kinds; 1, *Bog*, an accident which is produced by motion, and which become the cause; as the motion of the arrow after it has left the bow. They include the second motion in the first, and certainly this accident is occasioned by that, and the motion of the arrow becomes the second cause; 2, *Bhawna*, is particularly applied to reason, being the recollection of something forgotten; and since knowledge cannot exist without cause, action and effect, they therefore make use of this accident, either when the recollection is assisted by seeing any thing like what had been forgotten, as when any incidental search after something else, whose connection with what was forgotten brings it again to memory; 3, *Sostithaig* is that which, after having been twisted or bent, becomes straight again; or that which from being bent is made straight, and afterwards returns to its primitive state, (action and reaction):—22, *Dherem*, happy consciousness; 23, *Adherem*, unhappy consciousness.—The followers of this doctrine say that men, by means of these two last accidents transmigrate into different forms, and according to their good or evil deeds are rewarded with happiness, or punished with sorrow, 24, *Subd*, found.

DIVISIONS of the ACCIDENTS.

Accidents of the rational Sense.

1 Boodh.	9 Bhawna.
2 Sookh.	10 Sunskar.
3 Dookh.	11 Sunkehya.
4 Itcha.	12 Purman.
5 Dooweckh.	13 Poortukhtoo.
6 Pureyten.	14 Sunjoog.
7 Dehrem.	15 Behbaug.
8 Adherem.	

THE first 9 belong especially to this sense, being never separated from its essence.

ACCIDENTS belonging to the AKASS.

1 Sunkehya.	4 Behbaug.
2 Poortukhtoo.	5 Subd.
3 Sunjoog.	

THE last belongs especially to the Akass, being never separated from its essence.

ACCIDENTS of KAL and DESSA.

1 Sunkehya.	3 Sunjoog.
2 Poortukhtoo.	4 Behbaug.

ACCIDENTS of MUN.

1 Sunkehya.	5 Pertoo.
2 Poortukhtoo.	6 Apertoo.
3 Sunjoog.	7 Biyg.
4 Behbaug.	8 Sunskar.

ACCIDENTS of BAD.

1 Soopers.	7 Pertoo.
2 Sunkehya.	8 Apertoo.
3 Purman.	9 Durwuttoo.
4 Poortukhtoo.	10 Biyg.
5 Sunjoog.	11 Sunskar.
6 Behbaug.	

ACCIDENTS of FIRE.

1 Roop.	8 Pertoo.
2 Soopers.	9 Apertoo.
3 Sunkehya.	10 Gowrtoo.
4 Purman.	11 Durwuttoo.
5 Poortukhtoo.	12 Suneyeh.
6 Sunjoog.	13 Sunskar.
7 Behbaug.	14 Kurrum.

SOOPERS and *Kurrum* belong especially to fire, being never separated from its essence.

ACCIDENTS of WATER.

1 Roop.	9 Pertoo.
2 Rufs.	10 Apertoo.
3 Sooperss.	11 Gowrtoo.
4 Sunkehya.	12 Durwuttoo.
5 Purman.	13 Suneyeh.
6 Poortukhtoo.	14 Sookh.
7 Sunjoog.	15 Sunskar.
8 Behbaug.	

SUNEYEH, Kurrum and Sooperss, are especial to water, being never separated from its essence.

THERE are many more divisions of the accidents, but what have been given are sufficient for my purpose. I shall now proceed to explain the 5th division of the predicament *Purmiey*.

BOODH. Although this has already been mentioned under the second division of Ir-th, yet it is necessary to say something more on the subject in this place.

BOODH, human knowledge, they divide into two kinds: 1, *Unnebhow*, conjecture or opinion, which is obtained by the means of *Itcha*, or the will; 2, *Soomerut*, is that which having been learnt and forgotten, is recollected through the medium of *Bhoniwa*. Again

Unnebhaw is of two kinds ; that which is certain ; and that of which there is some doubt. This last is subdivided into three kinds : 1, *Sayftee* mixed with doubt ; 2, *Boparjee*, mistaking ; 3, *Turrek*, the eighth predicament, which will be explained in its proper place.

Mrys, already mentioned among the substances, has the following division ; *Paricert* the actions of *Mun*, by means of the tongue and other members in good and bad deeds. They say that external actions require four things : 1, knowledge ; 2, inclination ; 3, determination ; 4, motion.

Doozu is the cause of *Pureytun*, and is of three kinds : 1, *Rakh*, desire, will ; 2, *Doozeshk*, anger ; 3, *Mowh*, believing that to exist which does not exist.

PERETBHOW is living after death, and the rational sense entering the body, and dying after living, and breaking the relations between body and soul after the union.

PHUL, the fruit, or reward, or punishment of *Dehrem*, or *Adherem*.

DOOKH, pain, is the contrary of *Sookh*, ease, happiness. They say that all the comforts of this life are only sorrow, and therefore do not make any account of *Sookh*.

APOORUKH, the deliverance from one pain by such means as will not produce another. They say, there are twenty-one kinds of pain

pain or sorrow ; viz. the six senses and their six objects, the six intelligences which form the senses, and the body which is the storehouse of evils, and joy according to the vulgar opinion, but which in reality is sorrow and absolute pain. *Dookh* implies whatever is contrary to our inclination, which, if it takes any effect, causes uneasiness. When a person arrives at such a degree of perfection as entirely destroys all the twenty-one things abovementioned, that state is called *Muckut*, when the soul becomes perfectly insensible, quits its connection with the body, and never again visits either paradise or hell ; because that all the causes of sorrow arise from the union of the soul with the body. This union of the soul with the body they call *Jennum*, birth, and it is produced by *Dehrem* or *Adherem*. After the union of body and soul take place, the person receives in this life the reward of his virtues and the punishment of his vices, bestowed or inflicted in return for *Kurrum*, which in this place signifies the performance of any action, whether it be good or bad, joyful or sorrowful. *Kurrum* is produced by *Jeytun*, which has the same signification as *Pureytun* and *Purweert*, voluntary action, in consequence of *Rakh*, desire. *Rakh* is produced by *Meet-hageeyan*, false conception. Through the means of *Bhowna*, recollection, and *Sunskar*, reflection, the ignorant obtain knowledge. Knowledge proceeds from the operations of the soul and body, and the proper use of good means ; knowledge produces worthy reflections : then sensual knowledge vanishes, true knowledge discovers itself, and there is an end of transmigration.

SOME say that when, through the means of reason, man is arrived at the highest degree of perfection, there is an end of miscomprehension, ignorance, desire and anger. *Purweert*, voluntary action, ceases, and in consequence there is an end of *Jennum*, or birth; and from a cessation of *Jennum*, there is an end of pain and sorrow; and everlasting *Muckut* ensues.

ANOTHER sect say, that when the state of everlasting knowledge is obtained, *Aleet-hageyan*, false conception, ceases, which destroys *Lekhi*, which destroys *Pureytun*, which destroys *Kurrum*. The destruction of *Kurrum* is followed by that of *Dehrem* and *Adharem*, which puts an end to *Jennum*, and its consequence *Dookh*.

BUT the strict followers of the *Necaiy* doctrine say, that when the elementary body obtains the true light, knowledge also ceases. And they say that this degree of perfection is obtained through the means of three things, *Shirteun*, *Munnun*, and *Nidhaffen*. 1, *Shirteun*, hearing and perfectly comprehending the *Bedes*, and the traditions of the righteous, which cannot be effected without the guidance of one who hath travelled that road; 2, *Munnun*, giving the mind to the performance of whatever is established by the divine book, and by the doctrines of the righteous, so as to have implicit faith in their proofs and arguments. Another sect maintain that man, after having obtained the perfection above described, is continually contemplating the state of the soul, independent of every thing else; 3, *Nidhaffen* is that state which is produced by the

the contemplation and investigation of divine things to such an intense degree, that it becomes quite habitual, occupying every thought and governing every action.

ANOTHER sect say, that the contemplation of the soul will be of such continuance, that the thread will never be broken.

THE followers of the Neccaiy believe in *Gaiybejoh*, which is this. When the light of knowledge shines upon a righteous person, he becomes acquainted with things past and present concerning himself; knows how many transmigrations he must undergo; and if he wishes them to pass quickly, the Almighty endows him with such power, that he is enabled to perform the various changes in a short space of time, and without passing into *Mirtlogue*, but enters into immortal bliss instantly upon quitting the elementary body. They also say that all mankind will ultimately arrive at the state of *Muckut*. Although they do not allow of any beginning of the world, yet they believe that there will be an end of procreation.

The Third Predicament, SUNSHEEZ,

MIXED with doubt, and which they make to be of three kinds; 1, That which is produced from beholding compound accidents, as seeing something at a distance without being able to determine whether it be a tree or a man; 2, When a thing is discovered by some particular mark, but its age, substance, and accident are not known;

known ; 3. That doubt which occurs in discourse, as when two learned men dispute by positive or negative arguments.

The Fourth Predicament, Purvejan,

THE cause, of which they reckon only three ; 1, The efficient cause, which they call *Nimuktaren* ; 2, The material cause, *Samavaykaren* ; 3, The external or apparent cause, *Asmattevaykaren*.—They call the cause *Karen* ; the effect *Karij* ; and the final cause *Sangwanee*. The detail is to be found in Hindooee books, where they treat of the first predicament.

The Fifth Predicament, Distant,

INFERENCE, or mentioning the place relative to the necessity.

The Sixth Predicament, Sindhant,

ENLIGHTENED by proofs.

The Seventh Predicament, Irou,

WHATEVER is necessary for forming a syllogism, which are five ; viz. 1, *Pertignya* ; 2, *Heeyut* ; 3, *Oodakurren* ; 4, *Apnee* ; 5, *Nigman*.

1, PERTIGNYA, or uttering the proposition ; as if you were to say, there is fire in this mountain.

2, HEEYUT.

The Ninth Predicament, NIRNEE,

CERTAIN belief founded on proof.

The Tenth Predicament, BAD,

TRUE controversy, with a view to knowledge.

The Eleventh Predicament, JELP,

PROPOSITION of number.

The Twelfth Predicament, BEYTANDA,

INDIRECT proposition.

The Thirteenth Predicament, HEETWABHAS,

A PROPOSITION founded on appearance; and is of five kinds.

The Fourteenth Predicament, CHUL,

FALSE proposition.

The Fifteenth Predicament, JAUT,

GIVING an useless answer of a bad tendency, but which, through artifice in the delivery, succeeds; and this they reckon of twenty-four kinds.

The Sixteenth Predicament, NEGREHSTAN,

Is when the adversary is convicted by his own words; and this they reckon of twenty-two kinds.

Or

Of all these sixteen predicaments, there are various divisions and explanations.

THEY believe that whosoever is perfect in the knowledge and practice of these sixteen predicaments, will immediately arrive at the state of *Muckut*. They say that the attainment of this excellence depends on three things, 1, *Owdies*, the knowledge of the names of these sixteen predicaments, and remembering them; 2, *Lutchin*, knowing the true meaning thereof; 3, *Purcytcha*, the practice thereof.

The followers of this doctrine, although they deny that the universe had any beginning, yet believe in its dissolution, which they call *Purlie*. This they say is of two kinds, first, *Kundpurlie*, when a Brahma will arrive at the state of *Muckut*. At this time there will be left only *Dehrem*, *Adherem*, *Bhawana*, *Sunskar* and *Kurrum*. And in every wonderful hundred years, of which something has been said already *, Brahma will arrive at their state. The second at the death of Brahma, when all created beings will be destroyed. The first cause of this dissolution, will be the divine will, at the expiration of an appointed time. At that period, by the will of the Most High, *Dehrem* and *Adherem* will be destroyed; and the indivisible particle will get into motion, whereby *Bhaug* (separation) will become complete, and *Sunjoog* (union) will be destroyed.—Earth, fire, air and water, will be destroyed one after the other, in the order now mentioned. Thus there will be an end of all crea-

and the *Yog*, and the *God* will be in the state of *Mayat*. This difference they call *Mati*.

On the four dilutions. Two are now described. At the third there will be an end of virtue, and this they say will be at the end of the *Four Jyotis*. The fourth is the dilution of each particular thing, as, for instance, the spirit *Man* separates from the *God*, which is the *Prana*. Then the dilution of the *Man* between the body and the *God*, and which is its *Prana*.

They call the creation of the world, after its dissolution, *Sugra*, and by that by the will of *God*, after the expiration of a long period, *Deva* and *Atman* will come into action, and the indissoluble particles will obtain motion. First there will be an union of two atoms, which they call *Dvaya*, which will be joined by a third atom, which will produce a good mixture called *Tregra*, and the union of the fourth atom they call *Chaturya*. And thus the union will increase gradually, and produce a number of forms; existence changing out of non-existence in the following order, contrary to what they were at first: Air, Fire, Water, Earth, Brahma, Bishen, Mahadeo. But there will not be any visible appearance of these glorious persons in their own forms, although they will assume various others, and bestow blessings upon mankind. From air will be produced aerial bodies, who will inhabit *Bajlogue*, which is the highest region. From this element will

also

also be produced the touch, wind, and the soul, figuratively called *Purran*, and which they reckon to be of five kinds, as will be described hereafter. From fire will be produced fiery bodies whose seat will be *Aditlogue*, which is the region that the sun travels through, and from this element will also proceed light, and different degrees of heat. From water will be produced aqueous bodies, whose seat is in the *Wurrenlogue*. It will also produce the taste, seas and rivers, snow, ice, and hail. The region of *Wurrenlogue* they place near the mountain of *Summier*. From earth will be produced earthly bodies, and the sense of smelling, together with metals, minerals, plants, and animals. Brahma will first create bodies by his own power, without the medium of generation; and in this place they give a wonderful detail.

THEY say that there is one eternal will of God, which creates, and another which destroys. The creative will they call *Chickeer-kha*, and the destructive will, *Sunjeerkha*.

Cf. their B O O K S.

THEY reckon five gradations, 1, *Sooter*, which is a kind of treatise or epitome; 2, *Rhakey*, which is somewhat fuller; 3, *Bartich*, more comprehensive than the former; 4, *Teeka*, which is a commentary on the last; 5, *Nebundeh*, is the complete system of any science. Others make twelve instead of five degrees. The five aforesaid; 6, *Biert*, which is a concise explanation of the *Sooter*; 7, *Nee-*

LEENAKBERY.

the *Upanishads* or *Subd* or traditions. They have also two kinds of *Upanishads*, one when the letter is not accented, which they call *Upanishad*, and the other when the letter is accented, and which they call *Birja* and *Atcher*; a number of *Atchers* form a *Purkurren*, a number of *Purkurrens* make a *Shaster*; a number of *Shasters* form a *Bakia* (sentence), and seven *Bakias* make a *Sooter*; a number of *Sooters* make a *Purkurren*; a number of *Purkurrens* make an *Ahinek*, and a number of *Ahineks* make an *Adhyas* or *Shaster*. In some books when there is any doubt of the signification of a *Purkurren*, it is also explained in the *Shaster*. 8, *Purkurren*, a treatise upon one or two cases; 9, *Ahinek*, is an abridgment that may be read in a day; 10, *Purshish*, is a treatise on any particular science; 11, *Puddket*, is an illustration of the doctrines of the six sects properly arranged; 12, *Sungreh*, treats the doctrines of the other three sects.

These books are not confined to the followers of *Neeaiy*. In a note or common place book, they call *Birjeah*. In the place of chapters and sections, they make use of the following words, *Uttchawas*, *Surrug*, *Bifram*, *Ocellas*, *Puttull*, *Adegs*, *Adheen*, *Tunter*.

THE Science of *Neeaiy* is comprised in five *Adhyas*; 1, is in detail of the *Padaruts*, and the praises due to each; 2, treats of the *Purmics*; 3, on the first six kinds of *Purmicy*; 4, on the remaining kinds of *Purmicy*; 5, on *Jait* and *Negrifstan*.

The SCIENCE of BEYSHEEKHEK.

ALTHOUGH Konad taught Beysheekhek before Gotem introduced Neeaiy, yet as the latter is more comprehensive, and more generally followed, I have treated of it first.

KONAD the philosopher was the inventor of Beysheekhek. It agrees with Neeaiy in some points, and differs in others.

THE followers of Beysheekhek in the place of sixteen predicaments, make use of *Dirb*, *Goon*, *Kurrum*, *Saman*, *Byseekh*, *Sumwaiy*, and *Abhow*.

PURMANOO (perfect knowledge), they divide only into *Pertehj* and *Atma*.

OF the accidents of heat produced by the sun or fire, they reckon colour, taste, smell and touch. To these four accidents they give the general term *Pakudj*. The Neeayicks maintain that corporeal substance does not change its state by maturity or immaturity; but these say that the corporeal particles are separated, and reunited by the divine power. The Neeayicks say that *Sumwaiy* (similitude), is distinguished by the eye; whilst Konad asserts it to be only conjecture, and parity of reasoning.

The SCIENCE of MEYMANSA.

THIS was invented by Jymin, before either Neeaiy or Beysheekh. He presided over three other sages Komarul Bhutt, Purbhaker Gooroo, and Morar Misser. It is said by some, that this sect are atheists; and others pretend that they admit a God, but deny a creator, believing all things to be produced by Dehrem and Adhrem. But from strict enquiry, and close intimacy with the learned followers of this sect, it evidently appears, that they agree with the two foregoing respecting the Deity; but being sensible of human ignorance, they are silent on the subject, and confine their doctrine to sensible actions. But the ignorance and malice of the world, attribute this silence to a denial of the existence of a Supreme Being.

THE Purmans (quantities), which the Neeayicks use among the accidents for explaining the divine nature, these do not apply to that purpose. They do not indeed believe Brahma, Bishen, and Mahadeo to be émanations of the Deity; but say they are human beings, who through their righteousness attain to this degree of perfection. They believe most of the effects attributed to the Dew-tahs, to be nothing more than Magick, and think it to be produced by repeating certain words.

THEY believe the universe and the elements, to be without beginning and without end. They believe that bodies are only a compound of atoms, and not produced from one substance. They believe

believe *Mun*, like *Atma*, to be every where ; and say that men are free agents. They teach of the different degrees of hell and paradise, the transmigration of the soul, and *Muckut* ; but deny *Khund-purlie*. They believe *Muckut* to be produced by the union of knowledge and action. They say that in this state the soul will perpetually enjoy sublime knowledge, and perfect ease.

THEY make air to be the medium of sound, whereas the Neeayicks attribute this property to the *Akafs*.

SUMWAIY (relation), they make to be the second of the three persons (Bishen) eternal from eternity, and accidental from accident ; and believe it to be different in every instance.

BHUTT and MISSER use the ten following Predicaments.

1 Derby.	6 Abhow.
2 Goon.	7 Bysheeshtee,
3 Kurrum.	8 Shuckt,
4 Saman.	9 Sadershee,
5 Tadatmey.	10 Sunkehya.

BYSHEESHTEE, the arrival at privation, which they consider as a distinct state ; and this is what the Neeayicks call *Sooroop* and *Subde*, or the dissolution of the accidents.

SHUCKT, is a property dependent upon something else, and which is invisible. As the property of burning which is in fire ; and the property of water to quench thirst. This they say is two-fold one essential, as has been described ; and accidental which is produced by Magick and such means. But the Necayicks consider them as merely essential, the property of burning and quenching being in fire, and in water.

SADERSHEE, a common property between two things.

SUNKEHYYA (number), they do not consider as an accident, but make it a distinct substance.

PURBAKER GOOROO reckons only nine predicaments, rejecting *Abhow*, privation.

KOMARUL BHUTT reckons eleven predicaments, the first nine the same as the Necayicks, to which he adds *Undkhar* darkness.— The Necayicks say that darkness is nothing but the absence of light ; but these account it a distinct substance, which spreads its own shade over every thing ; and they consider the following to be the accidents of darkness ; colour, quantity, divisibility, union, separation, distance, proximity. The 11th *Subdh* (traditions), these consider to be everlasting and universal. The forms of speech they consider as substances, and excepting *Roop*, colour, give them all the other twenty-one accidents.

PURBAKER GOOROO says that *Subdh* is not a substance, but an accident from all eternity.

BHUTT asserts that knowledge is attained by conjecture; whilst Gooroo says that by means of knowledge, conjecture is formed, like a lamp, which being lighted, makes itself as well as other objects, visible. Mirar Misser agrees with the Neeayicks, that knowledge is obtained through the means of *Mun*; but he denies the existence of the two first accidents of *Purmanoo*.

THE Neeayicks say, that gold is produced from fire; and the Meymenucks, that it is from earth. *Kal*, time, according to the Neeayicks, is comprehended by conjecture; but these say that it is discovered by the senses. Of the accidents, these make colour to have been from all eternity; and they consider the five colours as only one accident.

GENERAL property they say is inherent in the substance. *Beyg*, cause of motion, and *Sunskar*, repulsive quality, they do not admit, but attribute their actions to *Kurrum*, motion.

BHUTT and MISER use six divisions of *Purmanoo* (perfect knowledge), four of which have been mentioned in Neeaiy; they reckon seven senses. The seventh is *Tamisindree*, the perception of darkness. They deny positive and negative inference. Gooroo neither admits of false conception. In *Sunshee*, doubt, and *Beyperjee*,

mistake, they consider two perfect modes of knowledge. The perception of air, which the Neeayicks attribute to conjecture; these ascribe to the touch. The 5th, *Irt-hapule*, is advancing the Cause, and requiring the Effect. The 6th, *Unpelubdeh*, the ignorance of things. They say that ignorance is the want of knowledge. But Misser agrees with the Neeayicks, that this want of knowledge proceeds from defect in the senses.

They say that good and evil depend upon actions, which they reckon of two kinds. *Bhutt*, an action which produces good; and *Nickeddeh*, that which produces evil. The first is again of four kinds: 1, *Nit*, a duty whose continual performance is indispensable; and the omission bad. 2, *Neemith*, an indispensable duty to be performed at a particular season; such as the ceremonies necessary to be performed at eclipses of the sun and moon. 3, *Kamee*, an action which produces the desired effect. 4, *Perayifhcht*, expiation of a crime. The first six of the nine sects agree in the necessity of expiating a crime.

THE four tribes following this doctrine, have their respective ceremonies. But the general doctrine of *Meymansa* is comprised in twelve *Adheyas*, containing as follows:

1, Of Predicaments and Purmanoo. 2, Of actions; and explanations of many dubious points in the Bede. 3, A summary of those great duties, the fruits of which are explained in the Bede; and

and also of the lesser duties which are dependent on them. 4, On the two uses for which wealth is acquired, for sensual gratification, and for burnt sacrifice. 5, Rules of conduct. 6, The rewards for good, and punishments for bad actions. 7, A particular relation of what is treated summarily in the Bede. 8, Illustration of some points that have been treated summarily. 9, Explanation of the incantation that is made in one of the three names; what other name may be substituted for it; and the ceremonies to be observed. 10, Some particulars which cannot be treated summarily. 11, Explanation of one good action, which may produce two good effects. 12, Explanation of an action which has but one object.

The S C I E N C E of B E Y D A N T.

THIS doctrine was first taught by Byass the philosopher, one of the nine persons whom the Hindoos say are immortal. The following are their names: 1, Loomus; 2, Makiendie; 3, Byass; 4, Ashootaman; 5, Bul; 6, Hunwent; 7, Bibeekhen; 8, Kirpacharij; 9, Purrifram. Of these nine immortal persons they relate wonderful stories.

THE followers of this doctrine agree with Bhutt in the Pudaruts, Purmans, &c. But although they believe in hell, paradise, and other vicissitudes, yet they say they are only ideal.

THEY

THEY say that excepting the Deity, nothing exists, the universe being only an appearance without any reality, just as a man in a dream sees imaginary objects, and in that state experiences ideal pleasure and pain. So that life is nothing but a dream, there being only one resplendent light, which assumes different appearances.

IN this Science there are six things; 1, Brimmah; 2, Issur; 3, Jeewa; 4, Geeyan; 5, Sumbedeh; 6, Birbede.

THE first, *Brimmah*, is God, the sole bestower of justice. Omniscience, Omnipresence, and Rest, which they call *Anund*, are the fountain of his essence. They believe Brimmah to be without beginning and without end; and the other five are from eternity.

To *Geeyan* (Omniscience) they ascribe two powers; *Pitchutsuckut*, the external, and *Anwerunsuckut*, the internal power of knowledge.

SUMBEDEH is the exercise of the external sense of Omniscience.

BIRBEDE, the cessation of *Sumbedeh*. *Geeyan*, when it employs *Pitchutsuckut*, is called *Maia*; and *Abedeeya*, when it acts by the means of *Anwerunsuckut*. The divine essence, upon its union with *Maia*, becomes manifest, and is then called *Issur*; and it is not defiled by this union. When the Deity unites with *Abedeeya*, it is call-

ed *Jew* and *Jewatma*. Then it retires behind the veil of secrecy, without suffering any impurity. Some among this sect say, that *Abedecya* is uncompounded, not making any account of *Jew*; and deny that any one has yet arrived at the state of *Muckut*. Others again, and who are numerous, admit both *Jew* and *Muckut*. It is certain that many virtuous men have arrived at this state, which is throwing off *Ageeyan* by the light of sublime knowledge. *Ageeyan* has three accidents; 1, *Sut*, from whence proceed virtue, knowledge, ease, and such like; 2, *Ruj*, from whence proceed desire, sorrow, joy, and such like; 3, *Tum*, from whence proceed anger, ignorance, idolence, and such like. When *Iffur* unites with *Ruj*, it is called *Brahma*, who is the creator. When it unites with *Sut*, it is called *Bishen*, the preserver. When it unites with *Tum*, it is called *Mahadeo*, the destroyer.

THE progression of the creation is from these three accidents; and all these incorporeal beings are visible, through the medium of *Ageeyan*.

THEY agree with the Neeayicks in making five elements; but each of these they divide into two kinds: 1, *Sochum*, an invisible particle, and in that state it is called *Apunchekeert*, when *Tum* is prevalent. 2, *Sithowl*, a visible particle, in which state it is called *Puncheekeert*, and is produced by the prevalence of *Ruj*, and a great prevalence of *Ruj* is called *Akass*. They reckon found an accident of the *Akass*. By an excess of *Ruj*, air is also produced, to which they give

give two accidents, *Subdh* and *Sooperss*. From *Sut* is produced fire, to which they give three accidents, *Subdh*, *Sooperss*, and *Roop*. From an excess of *Sut* and *Ruj* is produced water, to which they give four accidents, the three last mentioned, and *Rufs*. From the excess of *Tum* is produced earth, to which they give five accidents, the four last mentioned, and *Gundh*.

THEY say that the sense of hearing is produced from the *Akafs*; the touch from air; the sight from fire; the taste from water; the smell from earth. And these five senses are occasioned by the power of *Sut*. These five senses they call *Geeyan Indree*. The *Akafs* produces *Bak*, speech; air produces *Ban*, the power of the arms; fire *Pad*, the power of the feet; water *Paiey*, the power of voiding the excrement; earth *Opusleh*, the power of urining. And whoever has the full exercise of these functions, they call *Kurrum Indree*.

By the excess of *Sut*, is produced a subtle essence called *Untah-kurrum*, which from its four states has four names: 1, when *Sut* is prevalent, and there is a desire of discriminating and enquiry, it is called *Chit*; 2, when *Ruj* is prevalent, from whence doubt arises, it is called *Mun*; 3, when *Sut* is so prevalent that certainty ensues, it is called *Bhoodh*; 4, when *Tum* (pride) is prevalent, and assumes to itself the things that are only lent, it is called *Ahenkar*. *Apun-cheekeert*, by the prevalence of *Ruj*, produces five winds: 1, *Purran*, the wind in the mouth and nose; 2, *Oudan*, the wind in the belly; 3, *Oupan*, the wind in the posteriors; 4, *Beyan*, the wind in the other

other parts of the body. *Lingfereer* and *Sowchumfereer*, are general terms for the ten *Indrees*, *Untahkurrum* and the five airs; making altogether sixteen things. This *Sowchum* body, they say, belongs to every animal; but that on account of its subtilty it is not discernible by the senses, and is lost in the state of *Muckut*. After that an animal is produced, whose body is entirely *Lingfereer*, which they call *Herenegerbeh*. Whatever transmigration happens after this, has a spiritual form.

The production of *Isthrowfirreer* is after the following manner. Each of the five aforesaid kinds of *Sowchum* they divide into two parts; and five of these ten they subdivide again into five others each. Half the *Sowchum Akass*, with four other parts of air, fire, water, and earth, unite together, which produces *Akass Isthrowl*. Half the *Sowchum*, air, with a part of *Akass*, fire, water and earth, united produce *Badishthowl*. Half of the *Sowchum* fire, united with a part of *Akass*, water, air and earth, produce the *Isthrowl* fire; the same with water and earth. Some say that the *Isthrowl Akass*, and *Isthrowl* air are produced without any mixture of fire, water and earth; but agree respecting the rest, excepting that the *Isthrowl* fire, water and earth, they divide each into two parts, one of which they leave in its original state, and the other half of each they divide into three parts, which are compounded in the manner before described, which mixture produces the *Isthrowl* fire, water and earth. And from the five *Isthrowl* elements, by the excess of either of the three accidents, *Sut*, *Ruj*, and *Tum*, the fourteen regions and their inhabitants are produced.

THEY

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THE production of *Ishthowlsirreer* is after the following manner. Each of the five aforesaid kinds of *Sowchum* they divide into two parts; and five of these ten they subdivide again into five others each. Half the *Sowchum Akas*, with four other parts of air, fire, water, and earth, unite together, which produces *Akas Ishthowl*. Half the *Sowchum*, air, with a part of *Akas*, fire, water and earth, united produce *Badishthowl*. Half of the *Sowchum* fire, united with a part of *Akas*, water, air and earth, produce the *Ishthowl* fire; the same with water and earth. Some say that the *Ishthowl Akas*, and *Ishthowl* air are produced without any mixture of fire, water and earth; but agree respecting the rest, excepting that the *Ishthowl* fire, water and earth, they divide each into two parts, one of which they leave in its original state, and the other half of each they divide into three parts, which are compounded in the manner before described, which mixture produces the *Ishthowl* fire, water and earth. And from the five *Ishthowl* elements, by the exertion of either of the three accidents, *Sut*, *Ruj*, and *Tum*, the *Sutteem* regions and their inhabitants are produced.

THEY say, that every one is not fit to be instructed in the *Beydant*, neither is every one capable of comprehending it. He who seeks this knowledge must be able to distinguish what is eternal, from what is created, must despise the world, study with intentness, not be disturbed at not finding the non-existing comprehensions, must disregard joy and sorrow, but daily increase in the contemplation of *Muckut*.

The S C I E N C E of S A N K.

THE first teacher of this doctrine was Kupel the philosopher.

SOME pretend that this sect are atheists; but they only disbelieve in a creator, saying that the universe is from all eternity, and that nothing is annihilated, but only disappears, the effect being absorbed in the cause; as the tortoise draws its legs into its shell.

THEY believe man to be a free agent, and that he is rewarded or punished according to his good or bad actions.

THEY say, that when the time of creation arrives, *Sut* is prevalent, and there appears *Michtet*, which is the first created substance. Every man has a distinct *Michtet*, and which they also call *Broth*. This substance comprises eight things. 1, *Dohrem*. 2, *Arhoma*. 3, *Gee-*

ym. 4, *Aleyan*. 5, *Berag*, comprehending and despising the things of this world. 6, *Aberag*, miscomprehending and esteeming the things of this world. 7, *Iyshruj*, the operations of the soul, by which man comprehends whatever is abstruse. 8, *Abiyshruj*, those operations of the soul which lead to misconception. Of these eight faculties four are invariable, which are produced by the prevalence of *Sut*; and four accidental produced by the prevalence of *Tum*.

The creation of the elements they consider to be of six kinds. 1, *Surgâgue*, or the uppermost region, produced by the prevalence of *Sut*. 2, *Meertlogue*, the region inhabited by the human race, produced by the prevalence of *Ruj*. 3, *Patallogue*, beneath the earth, produced by the prevalence of *Tum*. 4, The *Dewtah*, who are produced by *Ajut*, the absence of passions. They have power to change their forms, and assume wonderful shapes, whilst from the transparency of their substances, their natural forms are not visible. There are eight orders of *Dewtahs*. 1, *Brahma*, those who inhabit the region of *Brahma*. 2, *Perajaputty*, the inhabitants of the region of *Perajput*, a very powerful *Dewtah*. 3, *Indree*, those who inhabit the region of *Indree*. 4, *Peetre*, the inhabitants of the region of *Pe-tree*. They whose ancestors for several generations have been virtuous, when they assume paradisical forms, enter into this region. 5, *Gundherp*, the host of divine choristers. 6, *Jutah*, the inhabitants of the region of *Jutah*, the guardian of the north. 7, *Rackass*, evil *Dewtahs*, who destroy mankind. 8, *Pyachch*, another race more hurtful than the *Rackass*.

The Elementary Creation continued.

5, *Tirjung*, animals produced by the prevalence of *Ruj*, and who are of five kinds. 1, *Pujk*, domestic quadrupeds. 2, *Moorg*, wild quadrupeds. 3, *Pookh*, birds. 4, *Sirryfirp*, snakes and all aquatres. 5, *Sithawer*, plants. The sixth *Munnook*, mankind, produced by the prevalence of *Ruj*.

MANY believe in the above divisions, and say that at the dissolution the universe will be absorbed in the Elements, and they in *Akenkher*, which absorption they call *Purkeert*.

PAIN is of three kinds. 1, *Adchyatcmk*, envy and ill nature. 2, *Adchdecwik*, that which is inflicted by the *Dewtahs*. 3, *Adchbhawlik*, that which is occasioned by any of the elements..

THEY say, that if man relies solely upon God, he will become a monarch of the upper regions, and there enjoy all his wishes for the space of one hundred thousand *Moninters*, at the expiration of which he will return to this world ; and then again for every good action, will receive a suitable reward in the upper regions. Who-foever gives to a Brahmin sufficient ground for a house to stand upon, will enjoy ten *Kulebs* in Paradise before he returns again to the earth. And for bestowing one thousand head of cattle, the reward in Paradise will be ten thousand years of bliss, before he returns again to this world.. After he has undergone many of these transmi-

grations,

grations, he will arrive at *Muchut*, which is the state of sublime knowledge, when transmigration ceases.

THE doctrines of this sect are contained in sixty books, which they call *Tunter*.

The S C I E N C E of P A T E N J I L.

THIS doctrine was introduced by the philosopher *Patenjl*. It agrees in every point with *Sank*, excepting that these make God to be the creator; and say that existence and omniscience are the fountain of his essence. These also believe, that *Muckut* can only be obtained through the medium of *Jowg*, or a complete victory over the passions; for gaining which they assign various means, some of which I shall here relate, as the information may be serviceable to those who wish to obtain this state. They say, that when *Mehctet* unites with the three accidents, *Tum*; *Ruj*, and *Sut*, five states are produced, which they call the five *Bhoom*, viz. 1. *Chipt*, produced by the prevalence of *Ruj*, when the heart is not fixed to any one point. 2. *Mowdh*, from the prevalence of *Tum*, when the heart is satisfied, notwithstanding it does not obtain its wants. 3. *Rechipt*, from the prevalence of *Sut*, when the heart obtains all its desires, and is a little at rest. 4. *Eykagur*, when so much power is obtained, that on whatever object the heart is set, it does not waver, *Nyndet*, is the state whereto from the absence of those three

three accidents, all desires of the heart cease, and it begins to have some knowledge. *Jorvg* is never obtained, excepting in the two last states. In the first state the mind is possessed by *Adherem*; in the second by *Ageeyan*; in the third by *Abyrag* and *Abeyshruj*; in the fourth by *Dchrem*, *Geeyan*, *Birag*, and *Jyshruj*; and in the fifth all traces of good and bad actions are erased, there being an end of *Beert*, or the inclination to do good or bad. *Beert* is of two kinds. 1, *Kullisht*, the inclination to do bad. 2, *Akullisht*, the inclination to do good. And each of these is again divided into five kinds. 1, *Purmanbcert*, certain knowledge of things from the prevalence of *Sut*. 2, *Bcepeyie*, depraved knowledge, from the absence of *Sut* and *Tum*. 3, *Biklph*, doubt concerning the Deity, from the absence of *Sut* and *Tum*. 4, *Nidra*, sleep, when knowledge vanishes; from the absence of *Tum*. 5, *Sumrut*, recollecting what had been forgotten, from the absence of *Sut*. When all these states are at an end, the blessing of *Muckut* is obtained.

THE state of *Muckut* is obtained by the twelve following actions. 1, *Iyfuropana*, continual contemplation of the Deity. Those who practise this say, that by keeping God continually in remembrance, all evil is dispelled, and the nine following enemies to men are dispersed. 2, *Settyan*, disinclination for good actions. 3, *Sunhee*, doubts of the causes and benefits of the *Jorvg*. 4, *Purmad*, forgetfulness of indispensable duties. 5, *Alfee*, slothfulness in business. 6, *Owrut*, unlawful desires. 7, *Rehiantdurjishin*, corrupt knowledge. 8, *Alubdhwumkutto*, slothfulness. 9, *Anoystikuttoc*, a mind not to be satisfied.

whatever is far or near; and to have power to create and to destroy.

THEY say, that the *Jowg Sumpergeyat* is compounded of eight things. 1, *Jam*. 2, *Neem*. 3, *Affun*. 4. *Purraniyan*. 5, *Perceyalar*. 6, *Dohame*. 7, *Dehyan*. 8, *Summadeh*.

JUM is of five kinds. 1, *Ahensu*, not to kill or molest any animal; whereby enemies become friends. 2, *Suttee*, to speak nothing but truth; by which means he will obtain his wishes. 3, *Afseycye*, not to accept of more wealth than what is allowed by law; by which means he will have under his command the keys of the treasures of the world. 4, *Birhumchiry*, not to have any connection with women, by which means his breath will be so efficacious, that it will light up the lamp of knowledge in the hearts of the ignorant. 5, *Appergerrch*, not holding any worldly possessions, but considering them as the cause of every kind of unhappiness. From this action, past and to come will be revealed unto him.

NEEM is also of five kinds. 1, *Sowch*, avoiding all connection with mankind. By this means the essence *Mun* will become pure, and good desires be the fruit thereof. 2, *Suntsoh*, giving up all improper desires, from having no pleasure in them. This action will produce such a happy disposition, that he will not have any relish for worldly pleasures. 3, *Tup*, reconciling the mind and body to cold, heat, hunger, thirst, and silence. From this conduct

diligent

distant and hidden things will be revealed to him; he will see behind him; and assume any shape he pleases. 4, *Sewadehyney*, reading the divine books, remembering the divine attributes, and those actions which lead to *Muckut*. If he cannot read, he must always have upon his tongue the work *Unkar*. For these actions the *Dewtab*, and other celestial spirits, will associate with him, and give him their assistance. 5, *Issurpurrendhan*, making all his endeavours tend to the satisfaction of God. From doing thus, he will derive variety of knowledge.

ASSUN, sitting, of which there are eighty-four ways, thirteen of which are esteemed particularly holy, and each has a distinct name. Whosoever practises them, suffers little from cold, heat, hunger, or thirst. They have also for the purposes of the world, thirteen different modes. The author of this work has seen many who practise the austerities of *Assun*, and has been astonished how they could make their muscles, nerves, and bones, so obedient to their command.

Assun.

PURRANIYAN, managing the breath; and this is after three ways. 1, *Pooruck*, stopping the left nostril with the right thumb, and inspiring through the right nostril. 2, *Koombuch*, inspiring for a considerable time, and then shutting both nostrils with the thumb and little finger of the right hand. Some of this sect can hold their breath for an incredible length of time. 3, *Reechek*, letting out the breath gently, by removing the thumb from the right, and

the little finger from the left nostril; that is, they inspire through the right nostril, and respire through the left. When these three actions are done, one *Purraniyan* is completed. According to some, the breath that comes out of the nostrils does not go above sixteen fingers distance, and others say only twelve. From the performance of these actions, *Mun* obtains rest, and sublime knowledge commences. But these exercises cannot be performed without the instruction of one who is experienced in them. He who performs these exercises must abstain from flesh, spices, acid, and salt; and must content himself with a little milk and rice. He must not cohabit with women, for that would occasion melancholy madness.

PIRTEEYEHAR, the five senses, regaining the exercise of their respective faculties. When *Mun* is at rest, the senses are locked up, and all things involuntarily become revealed to it.

DEHERNA, the heart desiring solely one object.

DEHYAN, not suffering the heart to wander from that object, nor allowing any thing else to enter the heart.

SUMMADEH, knowledge and reflection being at an end. At this period *Sumpergeeyat* ceases, and *Affumpergeeyat* commences; so that knowledge and *Jowg* are completed.

THEY

THEY say, that *Jum* and *Neem* are like the seed when sown in the earth; *Affin* and *Purranijan*, when it sprouts above the earth; *Purtecyakar* resembles the flower; and that *Deherna*, *Dehyan* and *Summadch* are the fruit. These three are collectively called *Sun-jum*. In this state the person performs wonderful actions, to the astonishment of the beholders. This miraculous power is called *Iysoorej*, and is of eight kinds. 1, *Unima*, making himself so small that he can pass through the eye of a needle. 2, *Meheema*, making himself so tall as to be able to reach his arm to the moon. 3, *Lughe-mai*, making himself so light as to mount by a sun-beam into the upper regions. 4, *Gurrema*, making himself as heavy as he pleases. In some books this is called *Purraput*, signifying that he can unite himself with any thing he pleases. 5, *Purrakamee*, sinking into one part of the earth, and coming out of another, like a swimmer in water. 6, *Eyfiloo*, creating and destroying. 7, *Byloo*, making the elements, and every thing dependent on them, obedient to his command. 8, *Kamichyeyctoo*, accomplishing whatever he desires.

THIS relation will not gain credit with men who admit nothing but ordinary appearances; but they who acknowledge the infinite power of God, will not refuse it belief.

THE doctrine of *Patentil* is comprised in one *Adehya*, containing four *Churrens*, viz. 1, Particular relation of the *Jowg*. 2, Causes thereof. 3, The different kinds of *Iysoorej*. 4, Of *Muckut*.

The S C I E N C E of J I N E.

THE first teacher of this doctrine was the philosopher *Jün*, whom they also call *Arin* and *Aréhniit*.

THEY have the same idea of the Deity as the professors of *Mey-mensa* and *Sank*. They say, that man is a free agent; and believe that there are future rewards and punishments. They make the *Surglogue* to consist of twenty-six divisions, in the uppermost of which dwell God's elect; whose bodies are formed of the indivisible particles. They say, that the elements are one substance. The component parts of the universe they believe to have existed from all eternity, but that the form is new. Some of this sect maintain, that all created beings are from God; others attribute them to time; others to *Poorutkeert*, or the fruit of good works; and others to *Subhow*, or a special cause. They do not believe that the whole universe will suffer dissolution; but that of every thing some part will be left, from whence creation will be renovated.

THEY use only two predicaments viz. 1. *Poortéck*, that knowledge which is derived through the five external senses, *Mun* and *Atma*. 2. *Purrookus*, that which does not depend upon the senses. Of these they make many subdivisions; however, I shall only mention a few that are most material.

THEY say there is a subtle essence in which knowledge resides and illuminates the body, in the same manner as a lamp enlightens a house. And this knowledge has the power of doing good and evil. This power is of two kinds, 1, *Atma*; and, 2, *Jew Atma*. The first belongs solely to the Deity, to whom they ascribe four attributes. 1, *Anuntgeyan*, analytic knowledge. 2, *Anundirsun*, synthetic knowledge. 3, *Anunibeerij*, omnipotence. 4, *Anuntsook*, total rest.

THEY do not believe in the *Owtars*, or incarnations of the Deity, but think that men, from their virtuous conduct, become omniscient, and that whatever they say on the subject of religion or legislation should be considered as the word of God: such an enlightened person they call *Sakapirmeyfir*, of whom they reckon twenty-four. The first was named *Adnauth*, and the last will be called *Mahavede*, and to each they add the appellative *Jun*. Of these they relate wonderful stories. The Supreme Being they call *Nirgoonpirmeyfir*.

THE conjunction of ten things produces life, and the absence of any one of them occasions death. The general name for these ten things is *Peran*. They are the five senses; *Mun*, speech, assumption of a body, breathing, and existing for a space of time. They reckon four kinds of animals, 1, *Dewtah*. 2, *Munnook*. 3, *Narkee*. 4, *Tirjinj*. The first, or *Dewtah*, are luminous substances, which, by the will of God, are produced without generation. Their bodies

have

have neither flesh nor bones; and their breath is perfume. They suffer not sickness, nor the infirmities of age. They obtain whatever they desire; can assume a thousand different forms; and walk without touching the earth. These Dewlahs are also of four kinds, and inhabit the upper regions.

THEY make the universe to be composed of three regions. 1, *Munkoologue*, the face of the earth, inhabited by the human race. They say, that the surface of the earth is one *Raj* in length, and the same in breadth; of which four millions five hundred thousand jowjuns are inhabited. 2, *Petallogue*, under the earth, and which is seven *Raj* in length, and the like in breadth, wanting nine hundred jowjuns. 3, *Surglogue*, the upper region, which is somewhat less than seven *Raj* in breadth and length. This region is Paradise, where men, after having assumed paradisical forms, enjoy happiness. This state they call *Wymainick*. A *Raj* is such a distance, that if an iron ball, weighing $3\frac{1}{2}$ Akberce feers, were to be let fall, it would be in its descent six months six days and twelve *Ghurries*.

THE say, that at the distance of forty-eight cose above the uppermost region is a place resembling chrystral, in length and breath four millions five hundred thousand jowjuns, and in height eight jowjuns; and $3\frac{1}{2}$ cose above this, is the holy habitation of *Muckut*, where men assume luminous forms, and are absorbed in the Deity.

THE life of a *Devatāk* is never more than one *Pullorophun*, nor less than three *Sagur*. They have all the power of assuming different shapes. The *Devatāks* require food, but do not receive nourishment through the mouth. Those who are arrived at the age of ten thousand years, require nourishment every other day, and breathe once, during a time that a man in health would breathe forty-nine times. And as their age advances above ten thousand years, in such proportion of time can they abstain from food, and retain their breath. All the *Devatāks* that inhabit the first and second stages of the upper region have sensual commerce, but the females do not conceive. Those in the higher region have more refined pleasures. They say that men, in reward for their good actions, become *Devatāks*.

THE second class of animals is *Mānarekh*, who are of two species. 1, *Savīya*, those who have the faculty of *Man*, orate rational. 2, *Uttīya*, irrational, being animaleule produced in the flesh, blood, and saliva of men, and whose time of existence does not exceed two hours. *Savīya* is again of two species. 1, Those who inhabit this earth, and receive future rewards and punishments in Paradise and hell, in return for their good and evil actions. 2, Those who will be rewarded merely on account of their charitableness, in the manner hereafter described.

IN this earth, there are fifteen grand divisions. From its creation to its dissolution comprises twelve *Chuckerwerts*, or universal monarchs,

monarchs, with nine *Baffdeos* and nine *Buldeos*. The dominions of a *Chuckerwert* consist of thirty-two thousand kingdoms, with sway over thirty-two monarchs. He has also eight millions four hundred thousand elephants, and the like number of cavalry and chariots, together with four thousand viziers, ninety-two millions of infantry, eight millions four hundred thousand philosophers, three hundred thousand cowburdars, five hundred thousand torch bearers, thirty millions of musicians, sixty-four thousand wives, one hundred and twenty-eight thousand handmaids, besides possessing sixteen thousand mines of precious stones, nineteen thousand gold mines, and one hundred and twenty thousand mines of other metals; and within his empire are sixteen thousand nations of *Mileetchi*, and sixteen capital cities; and, to complete the account, three hundred and sixty millions of cooks, three hundred and sixty of whom are for his own particular use. And besides these they give many other distinctions. In the present cycle, the first *Chuckerwert* was Rajah Bhirt, son of Adnaut, some of whose family, in reward for their virtuous conduct, are now enjoying Paradise. The nine others, named *Baffdeo*, are only half *Chuckerwerts*, and will go into hell; and of this number they account *Kishen*. The nine called *Buldeo*, will possess only a fourth of a *Chuckerwert*. The whole will be subdued by a person named *Teerichnikir*, who will be spoken of particularly presently.

BESIDES the earth inhabited by mankind, there is another very extensive country, the people of which clothe themselves with the

leaves

leaves of trees, and feed upon wild fruits, and the earth, which is there very sweet. They are handsome and well behaved. Their stature is from one to three cose. Every male and female beget a son and a daughter, and then die. When this son and daughter arrive at years of maturity, they become man and wife. Their lives sometimes extend to three *Pollowum*. Whosoever has not led a perfect virtuous life in this world, but has bestowed charity, will receive the reward thereof in the territory now described.

The third species of animals *Narkee*, like the *Dewlahs* can assume different shapes, and resemble them in several other respects; but their forms are always hideous; they are inhabitants of the six infernal regions, where they torment one another.

The fourth kind of animals, or *Terjenj*, are of three species, viz. aquatic, terrestrial, and aerial. The first are again of five species, 1, *Scosmar*, those aquatic animals that resemble men, elephants, horses, &c. 2, Every kind of fish. 3, Tortoises. 4, *Kerrah*, which are animals resembling rope of different lengths. They fasten about the legs of elephants and other animals, and prevent their getting out of the water. 5, *Aligators*. The second division, or terrestrial, are of three species; viz. quadrupedes; whatever creep upon their bellies, as snakes; and those that go sometimes on two legs as the *Mongoose*. The third division, or aerials, are of four species, 1, Domestic, and that have feathers, as pigeons. 2, Those whose wings are of skin, as bats. The 4th and 5th, who are various, fly in the regions of *Dewlahs*, and surprizing stories are told of them.

THEY explain a *Pollowpum* in the following manner. Take hairs of a *Chugul* infant (which is 4096 times thicker than the hair of an infant of Dehly), split them into indivisible particles, and fill with these a well that measures four cose in width, breadth and depth. At the expiration of every hundred years, take out one of these particles, and when the well is emptied, one *Pollowpum* will be completed.

100,000,	-	-	make one	Luksh, <i>vul.</i> <i>Lack.</i>
10 Lacks,	-	-		Kote, <i>vul.</i> <i>Krore.</i>
100 Krore,	-	-		Arib.
10 Arib,	-	-		Khurb.
10 Khurb,	-	-		Beykhurb.
10 Beykhurb,	-	-		Mahaserooj, or Puddum.
10 Puddum,	-	-		Sunkh.
10 Sunkh,	-	-		Summooder.

ACCORDING to this fact, *Muckut* cannot be obtained without an union of knowledge and good works, which they exemplify by the following analogue. "Fire fell upon a house in which dwelt a blind man and a cripple, neither of whom could escape without the help of the other; therefore the blind man took the cripple upon his back, to avail himself of his eyes, and in return gave the cripple the use of his legs. Thus by mutual assistance they both got out in safety." But these may be obtained by attending to the instructions of the holy, because that through their favour knowledge is gained.

gained, which is the source of *Byrag*, whereby man becomes attached to a life of austerity. *Byrag* is of twelve kinds. One in this state must observe the following rules: Only to eat at appointed times. Formerly they would live nine months, or a year, without eating any thing solid, but now they cannot exceed six months. To eat sparingly. Never to ask food at more than five places; and when that is obtained to rest satisfied till next day. To abstain from eating milk, curds, ghee, Sesamé oil, and sweetmeats. In order to reduce the body, to cover himself with sand in the heat of the sun. During the winter to go naked. Drawing up the arms and legs, and sitting on the posteriors. These things must be practised for a long time to produce the desired effect; but there are many who have not power to submit to such austuries.

BUT by an observance of the following rules a man may soon obtain the object of his wishes. To pay implicit obedience to his Peer. To act as a servant unto those who inflict austuries upon themselves. To study with attention the great books. Frequently to recline his head upon his breast, for not less than two hours continuance. Some of the ancients would keep the head reclined upon the breast for an incredible length of time. The way is, to stretch the arms down both sides, and keep the body free from motion. They have forty-five great books, twelve of which they call *Ung*, and which they say are divine, viz. 1, *Achar Ung*. 2, *Soorkirta Ung*. 3, *Sutchr Ung*. 4, *Sumwaya Ung*. 5, *Bhegwatty Ung*. 6, *Matadehremhahta Ung*. 7, *Oupasuckdesha Ung*.

Ung. 8, *Autguddehdesha* Ung. 9, *Anutturrowdawai* Ung. 10, *Purrisubbreakurren* Ung. 11, *Beepakseth* Ung. 12, *Hadurutty* Ung. There are twelve other books, which they call *Owpa* Ung; four others named *Moolsooter*; six others entitled *Jeedgurrunth*; ten others, styled *Pyenz*; and another which they call *Tundyseeter*.

Now, as to the doctrine.

To a proficient in this doctrine they give the title of *Jetty*. A noviciate is called *Sikh*. One who has practised the austerities for six months is called *Gunnies Sikh*. *Purwirtekh* is the same as *Gunnies Sikh*, excepting that this is held in higher esteem by his *Peer*. *Sithowr* afflicts the last, by punishing the refractory, and aiding the helpless. He is also called *Rutnadehk* and *Punniass*. *Acharij* is a person who, for the sake of God, explains with cheerfulness any difficulty that may occur to the noviciates. *Owpadehaiy* instructs the students in the signification of any difficult words that occur in the divine books, and in other requisites; his office nearly resembling the *Acharij*. All these now mentioned preserve nothing but a few clothes, which will be particularized hereafter. *Gundhir* is one who, by great application, arrives at a high degree of knowledge. He keeps more clothes and books than are necessary for himself, that he may be able to supply students who stand in need of them. He is the representative of the *Jun*; but the *Jun* is far more excellent than he, being possessed of universal knowledge; and he is also called *Teertehnker*. The following is his description: His face is beautiful; his mind superlatively virtuous, and his breath a delightful perfume. His

discourse

discourse is replete with wisdom. His flesh and blood are white. No one ever sees him eat, nor excrete. He has no bodily infirmity. His hair and nails never grow long. Where-ever he resides no noxious animals approach. Neither is there war, drought, pestilence or famine. And every one of the twenty-four that are to appear will have these qualities.

A *Jetty* never goes within the hearing of a female voice. He neither eats flesh, fruits nor sweetmeats; nor dresses any food; drinks nothing but warm water; and never eats nor drinks in the night. He never lights a lamp or any fire in his house. If any thing falls from his hand, he never takes it up again. He only washes such parts of his body as happen to be foul. He never suffers himself to joke, or commit any mean or idle action. He never uses more than the following clothes in summer, a sheet, a blanket, and square piece of cloth of $1\frac{1}{2}$ cubits, which he makes into four folds, and when he speaks applies to his mouth, that no insect may enter it. In the winter he has an additional sheet. He has also a *Dehrimuligh*, which is a broom made of woollen threads, or woollen cloth, fixed in a wooden handle. With this he softly sweeps the ground before he sits down, for fear of killing any insect.

THOSE of this sect who engage in the affairs of the world are called *Serawuck*. They observe the following rules. Never to injure the innocent. Not to tell untruth on the following occasions, as they consider them as great falsehoods. 1, In bearing witness. 2,

In

In breach of trust. 3, In praise, 4, Or dispraise of a virgin. 5, Concerning an ox. Not to soil their hands with dishonesty of any kind. Not to covet another man's wife. To keep only as much wealth as is necessary for the purposes of life, and to bestow the rest in charity. When on a journey to travel daily only stated distances. To calculate the necessary wants of each day, and live accordingly. Not to go where a woman has been burnt with her husband, nor to a place where a malefactor has suffered death. To set apart two *Ghurries* of every day for devotion. To sleep only during the appointed time. To abstain from food and drink, day and night, on the 8th, 14th, 15th, and 28th days of the moon, and the next morning to feed the poor before breaking the fast. Every night before he goes to sleep, to examine himself upon the above eleven points. The following is their description of a virtuous man. He is one that constantly attends to the reading of the divine books; bestows charity; makes it a rule to praise the virtuous; never speaks ill of any one; and is particularly respectful in his conversation concerning princes. He marries one who is his equal. He is ever afraid of doing evil. Where-ever he dwells he conforms to the laws of the land. He chooses an habitation that is neither very publick, nor totally secluded from society. His house hath not more than two or three doors and windows. He settles in a good neighbourhood, and associates with the virtuous. He is dutiful to his father and mother. He flies from that city or country which is invaded by foreign troops. He regulates his expences by his income; and dresses suitable to his rank in life. He studies the divine books, and

and follows their precepts implicitly. He never eats but at stated meals. He is not covetous of riches. He is affable and charitable to a guest, a *Jelly*, and those who are sick. He is not vain of his person, nor of his words. He is desirous of being instructed in every profession. He travels not at improper times, nor in a country where he cannot exercise his religion. He never engages in a war, without knowing whether he is going against his friends or his enemies. He partakes in the misfortunes of his relations. He has a grateful sense of favours conferred on him. His deportment is pleasing to every one. He is diffident in his manner, courteous to all, and upright in every transaction of his life. He exerts himself in the affairs of others ; and keeps sensual gratifications under the command of reason.

THERE are, however, some general prohibitions, which are observed both by the *Jelly* and the *Serawuch*. To abstain from flesh, spirituous liquors, honey, butter, opium, snow, ice, and hail; every thing that grows beneath the earth; all fruits whose names are unknown ; and whatever fruits contain small seeds ; and from eating at night.

THE doctrine of *Jine* is also of two kinds, *Seateaneer*, and *Digneer*. The author of the *Ayeen Akbery*, having been intimately acquainted with the learned of the *Seateaneer*, has been able to relate their tenets in an ample manner. The second, or *Digneer*, go quite naked. They maintain, that women cannot arrive at the

state

state of *Muckut*. They say, that whosoever obtains the blessing of *Muckut* in this world, ceases to require food from that time. They, however, agree with the *Seateaneer* in many points; but as the author had no intimacy with any of this class, so he has not been able to write any farther account of them.

FROM the most ancient times down to the present, the learning and wisdom of Hindostan, has been confined to the *Brahmins* and the followers of *Fire*, but, ignorant of each others merits, they have a mutual aversion. *Kishen*, whom the *Brahmins* worship as God, these consider as an infernal slave. The *Brahmins* carry their aversion so far as to say, that it is better to encounter a mad elephant, or a furious lion, than to meet a man of this persuasion.

THE desire of establishing truth has induced his Majesty to illumine the world with universal peace and unanimity; whereby the darkness of error being now in some degree dispelled, men of different persuasion quit the narrow paths of prejudice, and associate together.

The D O C T R I N E of B. O O D H.

BOODH, who first taught this religion, has various names, and amongst them *Shakmun*, and *Shakmuni*. His followers believe, that by means of his good actions he gained perfect knowledge; and at length arrived at the state of *Muckut*. His father was Rajah Sid-down, prince of Bahar, and his mother, named Maia, was delivered of him through her navel. At his birth there shone forth a wonderful light; the earth trembled; and the water of the Ganges rose and fell in a most astonishing manner. The very hour he was born, he walked seven steps, and discoursed with an eloquence that ravished the hearts of his hearers. The astrologers foretold, that after twenty years and seven days, he would become a monarch; but that despising the world, he would prefer retirement, and introduce a new religion. In the manner, and precisely at the time predicted by the astrologers, it came to pass that he turned his mind from the affairs of the world, and made choice of a life of retirement. He visited Benaris, Rajgird, and several other fine temples. He then travelled to Cashmeer, where he made many proselytes; and he also gained for his followers people of Hind, the seaports, Tibbet and Khatai. From his birth to this time, which is the 40th year of his Majesty's reign, is a period of 2962 years. They say that he had the gift of prophecy; and could change the course of nature. He died at the age of one hundred and twenty years. The learned among the Persians and Arabians call the priests of this religion *Bukshiee*, and in Tibbet they are styled *Lama*. For a

long time past there have not been any traces of them, excepting in Peigu, Dehnafiry, and Tibbet.

THE third time that the author followed the imperial stirrup to the delightful territory of Cashmeer, he met with some old men of this religion; but he never saw any of their learned; nor did he discover any thing like what is described by *Hafsz. Abroo* and *Benagutty*.

THE Brahmins call *Boodh* the ninth Owtar; but assert that the religion which is ascribed to him, is false, and fabricated by some other person.

THE following is all that is known of this religion. They believe that God has never been defiled by incarnation. And like the professors of *Sank*, *Meymanfa*, and *Jinc*, do not consider him to be the creator of the universe. They say, that it has neither beginning nor end; but that it vanishes, and then appears again in its original form; and thus time after time.

THE priests of this religion shave their heads, and wear dresses of leather and red cloth; they use frequent ablutions; will not refuse any kind of food that is offered them; and whatever dies of itself they consider to be killed by God, and therefore eat it. They have no commerce with women. They will not kill any animal; neither root up nor cut any plant, because they think it has

has life. They hold six things to be highly meritorious ; 1, Subduing anger ; 2, Improvement of the understanding ; 3, Bestowing money in charity ; 4, The study of theology ; 5, Boldness in asserting their own rights ; 6, Continual contemplation of the Deity. They reckon three things to be the means of good ; 1, Knowledge. 2, Disinterestedness. 3, Pleased at the success of others. They say that good and evil proceed from eleven things, viz. the five senses, and their faculties, and *Mun*.

THEY use four predicaments in argument, which are collectively called *Arjsutter*.

The First PREDICAMENT,

Dookh, and which is of five kinds ; 1, *Gecyan*, worldly knowledge ; 2, *Weedinch*, receiving reward or punishment ; 3, *Sunkeyna*, the names and properties of things ; 4, *Sunka*, the conjunction of *Dchrem* and *Adherem* ; 5, *Roop*.

The Second PREDICAMENT,

Is *Summeddeo*, the causes of desire and anger. By means of this power a man says " *I am, and this is mine.* "

The Third PREDICAMENT,

MARIK, to be accustomed to believe that the universe is continually disappearing, and re-appearing.

The Fourth PREDICAMENT,

NERODE, the state of rest which *Mun* enjoys when it is going to enter into *Muckut*. The following negative and positive duties are

are indispensable towards obtaining this state. Bestowing charity; Abstaining from evil, which is killing; molesting; stealing; uncleanness, lying, speaking ill to the good, seeking what is unprofitable; bad inclinations; and associating with those of a different religion. The following are also indispensable duties. Respect for his Peer and teacher; venerating the Idols; neither to be elated by praise, nor depressed by reproach; to sit in a particular manner; to frequent the temples, which they call *Chidree*; to place no more than a proper value on the thing; of the world; and to strive to obtain *Farg*, in the manner described in *Paterjil*; to have implicit belief in the words of his Peer; to waste the mind and body by suffering austerities; not to suffer the heart to dwell upon any subject but the contemplation of the Deity; to improve in knowledge; and perform those exercises by which *Muckut* is obtained.

They say, that knowledge has two causes; 1, Whatever is obtained by means of the senses; 2, Whatever is gained by proofs.

These *feet* are of four tribes; 1, *Webhikchh*, who admit the existence of knowledge and things; 2, *Sootrenitk*, who consider all things to be only the imagination of the senses; 3, *Jookaja*, who believe that nothing exists but knowledge; things being only the various forms thereof; 4, *Medbeemuck*, who call knowledge and things *Sun*, or a cypher; and they never argue upon their existence, or non-existence.

THE followers of the doctrine of *Boodh* have many books on every science; but they value most Natural Philosophy, Ethicks, and Theology.

N A S T I C K.

CHARBAG, an ignorant Brahmin, was the inventor of this doctrine. The Brahmins call this sect *Nastick*.

THEY say that nothing exists but the elements; and that all knowledge is obtained through the senses. They do not believe in a God. They say that Paradise is man being in that state which is most pleasing to him, and totally independent of every one; and that hell is being subject to the command of another.

THEY say that all men desire only four things, 1, riches; 2, women; 3, a good name; 4, good actions. They admit only of such sciences as are serviceable in this life, and prefer before all others the equitable administration of good laws.

THIS doctrine resembles that of the Greek sophists. They have written many books in reproach of others; but which serve as monuments of their own ignorance.

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Tuts say, that knowledge has two causes; 1, Whatever is obtained by means of the senses; 2, Whatever is gained by proofs.

Tuts feet are of four tribes; 1, *Wahsketk*, who admit the existence of knowledge and things; 2, *Sastranitk*, who consider all things to be only the imagination of the senses; 3, *Jookaja*, who believe that nothing exists but knowledge; things being only the various forms thereof; 4, *Medbeemuck*, who call knowledge and things *Sun*, or a cypher; and they never argue upon their existence, or non-existence..

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The *Dekrem Shaster*, which is also called *Simrut*, consists of sixteen parts. There are three principal matters in three books; 1, The respective religious worship of the four tribes; 2, The art of medicine; 3, The remedies for sins.

THE EIGHTEEN *Simrut*; 1, *Mun*; 2, *Jakun*; 3, *Wulkee*; 4, *Uttre*; 5, *Unkera*; 6, *Ooshna*; 7, *Gotum*; 8, *Purraashir*; 9, *Sunkh-Lukkut*; 10, *Bishen*; 11, *Harcynt*; 12, *Eejsheesht*; 13, *Jum*; 14, *Kulph*; 15, *Abeslump*; 16, *Kalbayin*; 17, *Birhispot*; 18; *Byass*; and some add *Dutch*.

NAMES of the eighteen *Owpfimrut*, or commentaries on the *Simrut*; 1, *Unkera*; 2, *Jabal*; 3, *Machukt*; 4, *Sugund*; 5, *Lookaksh*; 6, *Kushup*; 7, *Byass*; 8, *Sunkomar*; 9, *Shuttez*; 10, *Zunk*; 11, *Wecakher*; 12, *Katyayin*; 13, *Zatkernee*; 14, *Kup-punjil*; 15, *Boodyayen*; 16, *Kenad*; 17, *Bishwametre*; 18, *Sum-guent*.

The Seventh B I D D Y A.

SHIKSHA, the places of the letters, whether *Guttrels*, *Labials*, &c.

The Eighth B I D D Y A.

KULP is a book containing explanations of the ten ceremonies required to be performed from the day of marriage, till his son puts on the cord. They are treated in the following order; 1, The ceremony of marriage. 2, Cohabiting with the wife. 3, From the

commencement of pregnancy to the fifth month; 4, From the 6th to the 8th month; 5, At the time of birth; 6, Giving the name; 7, Exposing the child to the sun; 8, Weaning him; 9, Shaving his head; 10, Giving him the cord. Each of these requires particular prayers and ceremonies.

The Ninth B I D D Y A.

VI AKER, comprises grammar, syntax, and etymology. It also treats of the composition of letters. They reckon fifty letters which are divided into three kinds; 1, the fourteen *Sur* (vowel), letters that have distinct sounds of themselves, and which are also used to accent other letters; 2, thirty three letters called *Punchun* (consonants), which cannot be sounded alone; 3, five others called *Uusker, Bissereh, Juhamsol, Gujumbhakirt, and Ardehbund*. The first is like the Persian *چ*; the second is like *ش*; the third is between the letters *ه* and *ز* and is always a final. The fourth is a mute nearly like *ه* and is always a medial; the fifth is somewhat like a nasal *چ*.

THE Hindoos reckon the following parts for the utterance of letters, the breast, the root of the tongue, the teeth, the nose, the palate, the lips, and the crown of the head.

The Tenth B I D D Y A.

NEERKUT, the contents of the Bedes.

The Eleventh BIDDY A.

JOWTICK, astronomy and astrology.

The Twelfth BIDDY A.

CH-HUND, of the different kinds of verse. The first six *Biddyas* are called *Ung*, which signifies whatever is necessary to be known for comprehending the *Bedes*.

The Thirteenth BIDDY A.

MEYMANSA, of the three sects of which something has been said.

The Fourteenth BIDDY A.

NEE-AIV, which has been treated summarily among the sciences. Many believe that the knowledge of these fourteen *Biddyas* are sufficient for obtaining *Muchut*. But some add the following.

The Fifteenth BIDDY A.

IYRBEDE, the art of preserving health; and what remedies to apply to different diseases. This is taken from the *Rig*, or first Bede.

The Sixteenth BIDDY A.

DEHNERBEDE, the art of managing the bow and arrow, and other arms. This is taken from the *Fejir*, or second Bede.

The Seventeenth BIDDY A.

GANDHRIB, the art of musick, comprising composition, singing, and playing. This is taken from the *Sam*, or third Bede.

The

The Eighteenth BIDDY A.

ART-H-SHASTER; how to acquire wealth, and the manner of employing it to advantage. This is taken from the *Atherbun*, or fourth *Bede*. These last five Biddyas are collectively called *Owph bede*.

O T H E R A R T S.

IN the extensive empire of Hindostan there are so many arts that they cannot be described. Something, however, shall be said of them, which may prove an acceptable present to the curious enquirer, and perhaps excite his further curiosity.

K U R R E M B E Y P A K.

THIS is a surprizing art, in which all the six sects perfectly agree. By it can be discovered whatever was done by men in their former state of existence, and it prescribes a particular expiation for each crime. This art is of four kinds.

THE FIRST KIND shews in what manner a man has conducted himself in his former state of existence.

A KEHTEREE who lives virtuously, when he is born again transmigrates into a *Brahmin*. A *Byess*, who forfeits his life for the sake of a *Brahmin*, transmigrates into a *Kehteree*. A *Sooder*, who lends money without interest, and never distresses his creditor for payment, will be a *Byess*. A *Mileetch* who serves a *Brahmin*, and eats of his

his food till the time of his death, will become a *Sooder*. A *Brahmin* who acts the part of a *Kehteree* will become a *Kehteree*. A *Kehteree*, who descends to the offices of a *Byess*, will become a *Byess*; and thus a *Byess* a *Sooder*, and a *Sooder* a *Milectch*. Also whosoever accepts of the donation called *Kisinej*, or accepts in alms the bed which a person died upon, or a *Buffalo*, or whatever is bestowed in the temple of *Kurkhet*, will, in the next life, from being a man, become a woman. And any woman, or *Milectch*, who sees the image of *Meravir*, in the temple of *Bidreenarayin*, and performs certain incantations, in the next birth, the woman will become a man, and the *Milectch* a *Brahmin*. This temple is in the northern mountains, a great way beyond *Hiridewir*.

THE SECOND KIND. The different diseases of the human body, which are punishments for crimes committed in a former state; and the various ceremonies for procuring health.

PHYSICIANS say, that sickness originates in the animal constitution; but those skilled in the art we are now treating of maintain it to be a punishment for crimes committed in a former state. The Hindoo philosophers divide bodily diseases into three kinds; 1, Those that can be cured by medicines; 2, Those to be removed by certain ceremonies; 3, And those that require the application of both methods. In order to discover each, they describe three kinds of crimes, viz. what were done whilst awake intentionally or unintentionally; and what were committed during sleep. They have volumes upon this art which they consult, and consider physicians as useless.

THE HEADACH is a punishment for having in a former state spoken irreverently to father or mother. *Cure*: Let him make of two tolahs of gold the images of *Kushup* and *Adit*, and considering them to be the representations of the father and mother of the *Dew-tahs*, give them to the needy.

MADNESS is a punishment for disobedience to father, mother, or Peer. *Cure*: Let him perform *Chanderayin*, which is to eat on the first day only one mouthful; two mouthfuls during the second day, and thus continue increasing a mouthful every day, for a month; and then decreasing gradually a mouthful on each day, till he leaves off as he began. Or let him make *Kushup* and *Adit* each of two tolahs of gold, and give them to the poor.

THE EPILEPSY is a punishment for having administered poison to any one, at the command of his master. *Cure*: Bestowing in charity two such images as last described, together with a cow, thirty-two seers of sesamé seed, and repeating some incantations in the name of *Mahadco*.

PAIN IN THE EYES is a punishment for having coveted another man's wife. *Cure*: Performing the fast of *Chanderayin*.

BLINDNESS is a punishment for having killed his mother. This person, before his new birth, will suffer many years torments in hell. *Cure*: Performing the ceremony of *Parajaputty* which is of five kinds.

1, Bestowing in charity a cow. 2, Or one tolah of gold. 3, Or feeding twelve *Brahmins*. 4, Or throwing into the fire ten thousand times a mixture of sesamé seed, ghee, honey, and sugar. 5, Or going barefooted to a temple, for the distance of a *Jorjun*. Or let him make a boat after the following description: the boat of four tolahs of gold, the mast of silver; and six oars of copper; and bestow it in charity. But if it should be a punishment for having only acted in contradiction to the commands of his father or mother, let him make the images of *Kuñup* and *Adit*, as before described.

DUMNESS is a punishment for having killed his sister. *Cure*: Let him form a cow of the following description: the body four tolahs of gold; the hoofs two tolahs of silver; the hump two or three mashas of copper. This, with a vessel of brass for the milk, he must give in charity, and for one week eat nothing but a mixture of milk, curds, ghee, and cow's urine and dung.

THE BELLYACH is a punishment for having eaten with a person of a different religion, or with a liar. *Cure*: Fasting three days, and giving away in charity twelve tolahs of silver.

THE STONE is a punishment for having committed incest with his mother. *Cure*: Performing the ceremony of *Mudhoodhén*, which is as follows: he must conceive in his imagination that the following articles form a complete cow, viz. that four vessels, each containing,

taining one and a quarter maund, filled with honey, represent her body; one tolah of gold her mouth; four seers of sugar-candy her teeth; two pearls her eyes; two pieces of lignum aloes her horns; two plantains her ears; wheat flour her dugs; three seers of sugar-cane for each leg; a white woollen cloth thrown over the whole her hide; skeins of silk the tail. The hoofs of this cow must be of silver, and her neck be covered with two pieces of red cloth; in the front must be set a copper vessel; and eight seers of four different kinds of grain formed into a heap. Near her must be placed a vessel full of honey to represent her calf, and copper vessels full of sesamé seed. When these are completed, he must repeat certain incantations, worship them, and afterwards bestow them in charity.

LAMENESS is a punishment for having kicked a *Brahmin*. *Cure*: Let him make one tolah of gold into the form of a horse, and bestow it in charity; and give food to one hundred and eight *Brahmins*.

A FEVER is a punishment for killing an innocent *Kchteree*. *Cure*: Repeating one hundred times the incantation of *Mahadeo*; feeding thirteen *Brahmins*; and sprinkling with water the image of *Mahadeo*, one hundred times.

A COUGH is a punishment for killing a *Brahmin*. *Cure*: Making a lotus of four tolahs of gold, and, after repeating certain incantations, performing with it the ceremony of *Howm*, and giving it to a righteous *Brahmin*.

FLUX is a punishment for having killed his wife, without her having committed any fault. *Cure*: Performing the ceremony of *Kishnajun*, which is spreading a deer skin, and laying upon it a heap of sesamé seed, and one hundred tolahs of gold, or more; repeating certain incantations, and performing the *Howm*. It is considered as a very wicked action to accept of this charity.

THE ASTHMA is a punishment for having accepted of the *Kishnajun*. *Cure*: Make a buffaloe of iron, with horns of lead, and the forehead of stone. Load it with keneer flowers, cover it with a black blanket, and give it in charity, together with three and half maunds of mash.

INDIGESTION is a punishment for having robbed a house. *Cure*: Let him bestow in charity the following articles; a house and furniture; seven kinds of grain; of each thirty-two seers; a hand-mill; a pestle and mortar; drinking vessels; a stove; a broom; a cow; and money according to his circumstances.

THE THIRD KIND, for what crimes committed in a former life; a woman has no children during her present existence; and other particulars.

A WOMAN whose husband dies before her, in her former state was of a great family, which she left to live with a stranger, and when he died burnt herself with him. *Cure*: She must pass all her life in austerities, or put an end to her existence by burying herself in snow.

A WOMAN who does not menstruate, is punished for the following action: once in a former state when she had her customs, some neighbouring children came into her house to play, but she was angry, and drove them away. *Cure:* Let her fill an earthen vessel with water from one hundred wells, throw into it a beetle-nut, a masha of gold, and perfumes; and then give it to a *Brahmin*. She must also give five, or seven, or nine, or eleven kinds of fruit to children to eat.

A WOMAN whose child dies soon after its birth, is punished for having in her former existence exposed a child, and who died. This, although it be common practice in Hindostan, is nevertheless very nefarious. *Cure:* Make a cow, the body of four tolahs of gold, the hoofs of one tolah of silver, a jewel for her tail, brass-bells on her neck; together with a calf of one tolah of gold, and half a tolah of silver for its hoofs, then bestow them in charity.

A WOMAN who has only daughters, is punished for having possessed a great deal of pride in her former existence, and not shewing proper respect to her husband. *Cure:* Let her plate the horns of a white ox with four tolahs of gold, and the hoofs with four tolahs of silver, and cover the hump with one and a quarter tolah of copper; which she must bestow in charity, with a vessel made of two and half seers of brass; besides satisfying with food one hundred *Brahmins*. Or she must make ten malhas of gold into the form of the Deity, and after performing certain incantations, give it in chafity, and feed fifty *Brahmins*.

A WOMAN who has only one son, in her former existence took a calf for its parent cow. *Cure:* Giving away a milch cow, with ten tolahs of gold.

A WOMAN whose son dies, and daughter lives, in her former state killed animals. Some say it is only for having killed goats. *Cure:* Performing the fast of *Chanderayin*, giving away a cow, and feeding fifty *Brahmins*.

A WOMAN who is pregnant for sixteen years, without being delivered, in her former state was burnt when pregnant. *Cure:* Bestowing the charity of *Hurrenkhereb*.

BEING a maid servant, is a punishment for having had criminal connection with the husband of another in her former existence, and having burnt herself with him. *Cure:* If she is in the house of a *Soodre*, let her go to the house of a *Byes*, then pass to that of a *Kehteree*, and last to that of a *Brahmin*, and remain in his service till her death.

THE FOURTH KIND of riches and poverty, &c. Whosoever bestows charity at the appointed times, such as during the eclipses of the sun and moon, in his next state of existence will be rich and bountiful. Whosoever at these times goes to any holy place, particularly *Ilahabass*, and there deprives himself of life, will possess great store of wealth in his next state.

WHOSOEVER

WHOSOEVER when he is hungry, and has food before him, upon hearing the voice of a beggar, gives the whole to him, will in his next life be very rich, and successful in all his undertakings.

BUT whosoever refuseth to do so, will in the present life be poor and unlucky. *Cure:* To whatever tribe he belongs let him religiously perform the duties thereof, and also during the time of eclipses visit *Koorkhcyt*, and bury in the ground, by way of oblation, a piece of gold, if it be but one mashha.

ON each of the four kinds of this art, they have written books, describing the symptoms and remedies. What I have related is only an abstract.

S U R,

Is the art of predicting events, by observing in what manner the breath issues through the nostrils.

THE breath comes out of the nostrils after three ways. First, when it comes mostly out of the left nostril. This they attribute to the influence of the moon, and call *Adda* and *Chandernaree*. The second, when it issues most from the right nostril, which they attribute to the influence of the sun, and therefore call *Soorejnaree* and *Pingela*. The third, is when both nostrils breathe equally, which they call *Sookhmurna* and *Soombhoonaree*.

THE following is the order in which the breath ought to pass through the nose : from *Perwa* to the third *Teth*, *Chandernarce*, and the same number of days *Soorejnaree*, alternately throughout the month. Others make it weekly thus, Sunday, Tuesday, Thursday, and Saturday, *Soorejnaree* ; and Monday, Wednesday, and Friday, *Chandernaree*. Others maintain, that it is regulated by the sun's course through the Zodiack, Aries beginning with *Soorejnaree*, Taurus with *Chandernaree*, and thus alternately through all the signs. All the learned of the Hindoos believe, that if a man breathes differently from one of these three ways, some misfortune will befall him. That if the irregularity lasts two days, a quarrel will ensue. If it continues ten days, some misfortune will befall his wife. If fifteen days, he will have a severe fit of sickness. If for a month, his brother will die. Others speak thus of the irregularities of breathing. If for a day and night *Soorejnaree* is in excess, the person will die at the expiration of a year. If it lasts two days and nights he will live two years, and so a year for every day. If the excess continues for a month he will die at the end of the ensuing month. For the excess of *Chandernarce*, they say if it lasts a day and night, that person will have a fit of sickness at the expiration of a year, and according to the number of days he will be so many years sick.

The Manner of Predicting Events by the Knowledge of this Art.

If any one comes to enquire whether a woman who is pregnant shall be delivered of a boy or a girl, the person who is to answer must examine the nostrils of the questioner. If he breathes more through one

one nostril than the other, and stands on that side, it shall foretell a son; but if he happens to place himself on the opposite side, it shall indicate that it will be a daughter. If he breathes equally through both nostrils, there will be twins. Some believe that if the questioner stands on the *Soorejnaree* side it will be a boy, and if on the *Chandernaree* a daughter; and that if it be *Sookhmunna* it denotes an hermaphrodite.

If an enquiry is made concerning a person who is sick, if the questioner stands on the *Soorejnaree* side, the sick person will die; but if he stands on the *Chandernaree* side, he will recover.

If it be enquired whether or not an enemy's army will come, if the questioner is *Chandernaree* and stands on that side, the army will come; but if he is *Soorejnaree* and stands on that side, it will not come.

If he enquires concerning peace and war, *Chandernaree* implies the first, and *Soorejnaree* the last.

TEACHES what incantations are advantageous, and what are hurtful, what will improve the understanding, increase rank and fortune, cure diseases, subdue enemies, cement friendship, insure the conquest of countries, and advance the success of government.

S H O O G U N,

Is the art of discovering what is now happening, and predicting future events, by observing the motions of birds. This is an art in which many Hindoos are skilled.

THE learned Hindoos discover hidden things, by means of five things, 1, *Astrology*. 2, *Sur*. 3, *Shoogun*. 4, *Keywul*, which are omens learnt by throwing dice. 5, *Samdirg*, predicting from observing the form of the members and their motions, the lines and moles on the body.

G A R U D,

Is the art of repeating certain incantations for recovering a person who has been stung by a scorpion, a snake, or any other venomous reptile. This is done by repeating his genealogy, and praising his ancestors, which obliges the animal to present itself. The following is a wonderful fact. When they have caught an old snake of a particular species, they repeat certain incantations, and then make it bite a *Brahmin*. When the poison takes effect, the *Brahmin* continues for some time in a state of stupefaction, when upon any questions being put to him, he gives answers that are invariably found to be true. The Hindoo philosophers believe, that during the revolution of the *Cal Jowg*, nothing is truer than such answers. And these answers have been collected together into several volumes.

I N D E R-

I N D E R J A L,

Is the arts of Necromancy, Talismans, and Slight of Hand, in which they are wonderful beyond description.

R U S S B I D D Y A,

TEACHES how to kill quicksilver, gold, silver, copper, and other metals; and it also comprises Alchymy.

R U T T E N P U R E T C H A,

Is the art of judging of precious stones, their properties, and value.

K A M S H A S T E R,

TREATS of the generation of the human race.

S A H T E E,

Is the art of writing with elegance, and the skilful use of irony. Thus, a woman sent a handmaid to call her husband, who when she came to him used criminal familiarity with her; and sent back an excuse to his wife for not coming home. The disordered state of the girl's dress, evidently discovered what had happened. But the wife being a woman of prudence, and having regard for her husband's character, disguised her anger; but reprimanded the girl in the following ironical manner: " You have told a lie; " you did not go to my husband, but idly went and bathed your-
" self.

"self in the river; for behold the *Sirmah** is out of your eyes, and the sandal ointment is no longer upon your body." By this delicate irony, she discovered to the girl that she was not ignorant of what had really happened. This art also treats of *Nowrus*, or the nine human inclinations. First, *Singarrus*, the friendship between man and woman, and the consequences of connection and separation. Second, *Hassurus*, the different kinds of laughter which they say is excited either by changes in the boy or dress, or by actions. Laughter is of three kinds. 1, *Sint*, a little alteration in the cheeks, eyes, and lips. 2, *Wehrut*, opening the mouth. 3, *Aphyist*, loud laughter. Third, *Kurrenrus*, grief. Fourth, *Razudre*, anger. Fifth, *Veer*, joy. Sixth, *Bheyaneck*, fear. Seventh, *Bebbutch*, aversion. Eighth, *Adhowl*, amazement. Ninth, *Sant*, or that kind of happiness which is obtained by knowledge, when the mind is freed from enmity and partiality. Of these they make many subdivisions, which they illustrate with delightful stories.

S A H T E E,

ALSO contains a description of the different kinds of men and women that excite love and friendship. In Turan and Iran, friendship is chiefly described by the poets, as subsisting between men; but in Hindostan it is celebrated between man and woman. The Hindoo philosophers call woman *Naeykha*, and make the sex to consist of several kinds. *Sewaya*, a virtuous woman, who loves

* A preparation of antimony, with which they tinge the eyebrows, eyelashes, and corners of the eyes.

her husband : she is so modest that no man can discover her looking at him : she never laughs loud, nor smiles so as to show her teeth : speaks seldom and always in a low tone ; is never in a passion ; and never goes out of doors, even if she has the opportunity. *Pirkanya*, one who is wanton, but carries on her intrigues with secrecy ; if she is married, they call her *Purredba*, and if single *Kunneka*. *Samancya* has no passion but the desire of wealth.

SEWAYA is again divided into three kinds, viz. *Mokdha*, one who in her youth betrays signs of wantonness, but flies from the embraces of her husband. This happens from eight to eighteen years. *Muddheya*, is modest, and has a great affection for her husband, and never mentions his name in anger. This state lasts to the age of thirty-two years. *Pingulika*, makes her own desires and knowledge subservient to the will of her husband, and captivates him by her wise conduct. This is from thirty-two till fifty. The two last mentioned are moreover of three kinds. *Dheera*, if her husband attaches himself to another woman, she becomes jealous and disturbed, but increases her affection and assiduity, and thereby reclaims him, by making him ashamed of himself. *Adheera*, discovers her uneasiness, and attacks her husband with irony, as for example. " It is astonishing that from your want of sleep, my eyes should be thus inflamed ; and that by your having drank wine, my heart should be intoxicated." *Dheera Adheera*, unites both these dispositions.

PIRKEYA, is of five kinds. *Goombpulta*, conceals her indiscretions by feigning plausible excuses. Thus, being scratched with the nail of her lover she says, "A cat ran over me last night in bed, " and in attempting to catch a mouse gave me this scratch." *Weedugdha*, is pleasing in her conversation, and possesses every female accomplishment. *Lecheta*, bestows her favours without shame. *Kulletta*, prostitutes her person, merely for the sake of vice. *Unneseyana*, has the inclination to intrigue, but is prevented by timidity.

THEY also class women in the following manner. *Poorookhit-bhertika*, one who is inconsolable for the absence of her husband, and cannot rest on account of her apprehensions for his safety. This again is of several kinds. *Khundita*, is inconsolable for her lover having proved faithless. *Kulhentreta*, is sorry for having discovered her passion for her lover, and strives to remedy her indiscretion. *Beypirlubdha*, is one who goes to an appointed place, and does not find her lover there. *Ootka*, is sorrowful for the disappointment, and seeks the cause of his not having come. *Basuckpja*, is making joyful preparations for the arrival of her lover. *Sewadheenfeetka*, is she who has powerful ascendency over her lover. *Abhesarecka*, she who calls her lover to her, or goes to him.

THE following is another method of classing women. *Ootema*, whose husband does not love her, whilst she is distractedly fond of him. *Adhima*, the contrary. *Mudhima*, is sometimes in friendship, and sometimes in enmity, with her husband.

ANOTHER division. *Pudminnee*, an incomparable beauty, with a good disposition; she is tall, and well proportioned; has a melodious tone of voice; talks little; her breath resembles a rose; she is chaste, and obedient to her husband. *Chittrunnee*, something inferior to the other in beauty of face; is neither fat nor lean; has a small waist, and full breast. *Sunktnnee*, is fat and short, of a violent temper, and is always quarrelling with her husband. *Hesslence*, worse in appearance and temper than the last. Of these they treat at length, and allot each to particular kind of men.

MAN, a wife who is disrespectful to her husband; and this they reckon of four kinds. 1, *Lugh*, she who assumes consequence upon her husband shewing her a little affection. 2, *Muddhcc*, she who after suffering a little trouble, gives up her affection for him. 3, *Goor*, loses her affection after suffering a great deal. 4, *Ruffabhees*, who refuses comfort, and lessens her affection.

MAN, they call *Nayick*, and describe three kinds. 1, *Put*, one who marries an Hindoo wife. 2, *Owpupt*, he who defiles himself by marrying a woman of another religion. 3, *Bijheyek*, a fornicator. And each of these are again of three kinds. 1, *Unkole*, is he who has only one wife. 2, *Dutchen*, has several wives, but agrees with them all. 3, *Dhijft*, has only one wife, who uses him ill, which only serves to increase his affection.

SAKHEE, is a faithful maid-servant, whose master and mistress have perfect reliance upon her fidelity, and take her advice upon all

all occasions. She amuses her mistress when on a journey, assists in putting on her ornaments, and if there happens any family misunderstanding, she endeavours to effect a reconciliation. Such a mediatrix is called *Dantee*; and if a man *Doot*.

SAHTEE also comprises rules for behaviour, exemplified by pleasing tales, which may be consulted at length by those who are desirous of being farther informed on this head.

S U N G E E T,

Is the art of vocal and instrumental musick; together with that of dancing.

THE rules thereof are comprised in seven books, viz: First, *Soor*, the nature of sound which is of two kinds; *Annahut*, a sound without any earthly cause, and which they consider to have existed from all eternity after the following manner. When a man closes the orifices of his ears with his fingers, he perceives an inward noise, to which they give this name. They say this proceeds from *Brahma*, and that it cannot be heard without stopping the ears, till a man is in the state of *Muckut*, when it becomes part of his nature. *Akut*, a sound which proceeds from a cause which, like speech, they consider to be an accident of air, occasioned by percussion. They say that Providence has given every man twenty-two nerves, extending from the belly to the crown of the head, through which the air passes from the navel upwards; and according as these nerves are employed forcibly or weakly, in such degree, is the sound uttered.

The

The air does not pass through the fifth, sixth, eighteenth and nineteenth nerves, consequently they are mute; but the sound uttered through the others, they divide into seven kinds, in the following order. 1, *Surj*, is like the voice of the peacock, and which is produced by the fourth nerve. 2, *Righbch*, is like the voice of the *Pee-pechch*, a bird resembling the *Sar*, which sings in the rainy season. It is in compass from the seventh to the tenth nerve. 3, *Gandhar*, is like the bleating of a goat, and reaches from the ninth to the thirteenth nerve. 4, *Mudhen*, is like the voice of the crane, and reaches from the thirteenth to the sixteenth nerve. 5, *Punchem*, is like the voice of the bird called the *Koyil*, and reaches the seventh nerve. 6, *Dchwut*, is like the voice of the lizard, and reaches from the eighth to the twenty-second. 7, *Nikhad*, is like the noise of the elephant, and reaches from the twenty-second to the third..

An air which contains all these seven *Soors*, they call *Sunpoorun*: If it has six, *Kahdow*. If five, *Owdub*; and no air has fewer. But the *Tan* (or symphony) may be composed of two..

SECOND ADHYA, *Ragbibeekai*, the modes and their variations..

THEY say, that singing was invented by *Mahadeo* and *Purbutty*. That the first had five mouths, from each of which issued a musical mode in the following order: 1, *Sree Rag*; 2, *Buffunt*; 3, *Behrowng*; 4, *Punchem*; 5, *Megh*. To these they add *Nutnarin*, which they attribute to *Purbutty*. These six modes they call *Rag*, and each has several variations; but the six following are what are most common..

VARIATIONS OF SREE RAG, 1, *Malwee*; 2, *Tiroweeney*; 3, *Gowree*; 4, *Keydaree*; 5, *Muddeemadree*; 6, *Beharree*.

VARIATIONS OF BUSSUNT, 1, *Deysee*; 2, *Deogurree*; 3, *Byratty*; 4, *Towree*; 5, *Lellita*; 6, *Hindowlee*.

VARIATIONS OF BEHROWNG, 1, *Behrowng*; 2, *Muddchmad*; 3, *Bihrouee*; 3, *Bungalee*; 4, *Birathu*; 5, *Sindaree*; 6, *Poonargya*.

VARIATIONS OF PUNCHEM, 1, *Beykhaff*; 2, *Bhrepalee*; 3, *Kanra*; 4, *Badhunfla*; 5, *Malsree*; 6, *Palmurjee*.

VARIATIONS OF MEGH, 1, *Mullar*; 2, *Soverutty*; 3, *Affareurree*; 4, *Keysekee*; 5, *Gundhar*; 6, *Hysingaree*.

VARIATIONS OF NUTNARAIN, 1, *Kammoddee*; 2, *Kulleyen*; 3, *Aheeree*; 4, *Soodhnaut*; 5, *Saluk*; 6, *Nutkummer*.

SOME make only four variations of each *Rag*.

OTHERS in the place of *Bussunt*, *Punchem*, and *Megh*, use *Malkoofuck*, *Hindowl*, and *Deepuc*, and make five variations of each. Others instead of *Bussunt*, *Behrowng*, *Punchem*, and *Megh*, use *Loodh*, *Behrown*, *Hindowl*, *Deykar*, and *Soodhnaut*.

THERE are two kinds of songs, *Marug* being those invented by the *Devotahs* and the *Rekchfir*, which are the same every where, and are

are universally held in the highest veneration. In the *Dekhan* there are many who sing them in different ways, amongst which are the following: 1, *Swarajperkash*; 2, *Penjaliffor*; 3, *Sirbetooobhader*; 4, *Chanderperkash*; 5, *Rajkudlem*; 6, *Shoomra*, and 7, *Surtunnee*.

The other kind of songs are called *Deyfer* (or local), each place having its peculiar ones, as *Dhourjhad* in Agra, Gualiar, Bary, and that neighbourhood. In the reign of Rajah Mansingh at Gualiar, three of his musicians, named Naik, Bukhshoo, Mujhoo, and Bhau-noo, formed a collection of songs suited to the taste of every class of people. When Mansingh died, Bukhshoo and Mujhoo went into the service of Sultan Bahader Gujeratty, and being highly esteemed by that prince, introduced into his court this kind of songs.

The *Dheyza*¹ consists of stanzas of three or four rhymical lines of any length. They are chiefly in praise of men who have been famous for their valour or their virtue. The *Deyfer* songs in the Telingee and Cambay dialects, are called *Dheyza*; the subject is generally love. Those sung in Bengal, are called *Bongela*. Those of Jownpoor, *Chhatutza*. Those of Dehly, *Kotz*, and *Teranch*. These last were composed by Amcer Khosru of Dehly, with the assistance of Samut and Teter; they are a delighful mixture of the Persian and Hindooe style. Those of Mehtra, are called *Bishenjhal*, consisting of stanzas of four or six lines, and are in praise of Kishen. Those of Sind, are called *Kamee*, and are on love and friendship. Those in the Terbut language, called *Lehcharee*, were composed by Bedyaput,

put, and are on the violence of the passion of love. Those of Lahore are called *Chund*. Those of Gujerat *Juckree*. The war-like and heroic songs, are called *Kirkch* and *Saderch*; they are of different measures, and in various dialects. Besides those already mentioned there are many others, amongst which are *Poorbee*, *Dehnafree*, *Rumkully*, *Koryie*, *Soohoo*, *Deyshar*, and *Deynech*.

THE THIRD ADHYA, *Purkeerenka*, treats of *Alap*, which is of two kinds. 1, *Ragalap*, the *Tan*, or symphony, which contains the subject of the air. 2, *Roopalap*, the air with the words.

THE FOURTH ADHYA, *Pirkendh*, is the art of composing *Geet* (or song), and consists of six things. 1, *Soor*. 2, *Bered* (praise). 3, *Pud*, the person praised. 4, *Tinna*, or Amen. 5, *Tuntinna*, or Amen, Amen. 6, *Nechrat*, Time.

PAUT signifies the variations of the word *Tuntinna*, from three to twenty syllables. This therefore is an excess of time.

TAUL, or measure. If the *Taul* contains six *Tuntinnas*, it is called *Meydence*; if five *Anundence*; if four *Debnee*; if three *Bhawance*; if two *Terawely*; and it never consists of fewer.

THE four *Adhyas* above described, are only divisions of *Soor*, or melody.

THE FIFTH ADHYA, *Taul*, treats of the nature, and quantity of the measure.

THE

THE SIXTH ADHYA, *Wadya*, of musical instruments, and which are of four kinds. 1, *Tut*, stringed instruments. 2, *Tit*, those made of skins, such as drums. 3, *Gheen*, any two things that produce sound by percussion. 4, *Sookhir*, wind instruments.

S T R I N G E D I N S T R U M E N T S.

THE *Janter* has a neck of hollowed wood an ell in length, at each end of which is fastened half of a gourd. On the neck are placed sixteen wooden frets, over which are strung six iron wires, fastened into both ends of the neck. The tone is varied, by means of the frets.

THE *Bheen* resembles the *Janter*; but has only three strings.

THE *Kinner* has a longer neck than the *Bheen*; and has three gourds with two strings.

THE *Sirbheen* is like the *Bheen*, excepting that it has not any frets.

THE *Ambirtee*, the neck of this is smaller than that of the *Sirbheen*, and it has only one gourd, which is placed in the middle of the neck underneath, and one iron wire. The changes of the modes are played upon it.

THE *Rebab*, in general, has six strings of gut; but some have twelve, and others eighteen.

THE *Sirmendel* resembles the *Ganoon*. It has twenty-one strings, some of which are of iron, some of brass, and some of gut.

THE *Saringee*, called also *Soorbutan*, is of the shape of a bow, with two hollow cups inverted at each end. It has one string of gut, resembling a bow-string. They hold under the string a small gourd, and play with a plectrum.

THE *Adhowtee* is a gourd with two wires.

THE *Kingerah* resembles the *Bheen*, but has only two strings of gut, and the gourds are smaller.

The SECOND KIND of INSTRUMENTS, or DRUMS.

THE *Pukarwej* is a hollow piece of wood in the shape of a citron, but flat at both ends, which are covered with parchment; and it is held under one arm.

THE *Awej* resembles two falconers drums fastened together. It is braced with strings of silk.

THE *Dehl*, is another kind of drum well known.

THE *Dheddeh*, is smaller than the *Dehl*.

THE *Irdahwej*, is half the size of the *Awej*.

THE *Duff*, is another kind of drum well known.

THE

THE *Khenjir*, is a little *Duff* hung round with small bells.

The THIRD KIND of INSTRUMENTS, those of PERCUSSION.

THE *Tal* is a pair of brass cups, with broad mouths.

THE *Kut-h Tal*, resemble small fish, and are made of wood or stone. A set consists of four.

The SIXTH KIND, or WIND INSTRUMENTS.

THE *Shekna* is the same as the Persian *Siruz*, or trumpet.

THE *Musik*, is composed of two reeds, perforated according to rule, and joined together in a leather bag. In the Persian language it is called *Nie Amban*, or the bagpipe.

THE *Moorlee*, is a kind of flute.

THE *Owpunt*, is a hollow tube, an ell long, with a hole in the centre, in which is placed a small reed.

THE SEVENTH ADHYA, *Tirtya*, or the Art of Dancing.

The different kinds of SINGERS.

Those who sing the ancient songs, which are the same every where, are called *Bykar*; and those who teach them *Schkar*. The *Kerawunt* chiefly sing the *Dhoorpad*.

THE *Dharbée* are those who sing the Penjaby songs, which they accompany with the *Dehdeh*, and *Kingerah*. Many of these sing in the field of battle the praises of heroes, to excite the troops to valiant actions. The *Kewall* are of this number, but sing chiefly the *Dehly* airs and Persian songs in the same style. The *Poorkeya*, the men accompany their voices with the *Awej*, and the women with the *Tal*; formerly they sung the *Kirkeh*, but now the *Dhoorpad*, and such like. There are many beautiful women of this class. The *Dufzum* are chiefly Penjaby women who play on the *Duff* and *Dehl*, and sing *Dhoorpad*, and the *Sohlah*, or nuptial and birth-day songs. Formerly they appeared only before women; but now they will exhibit in publick. The *Sezdehtaly*, the men of this class have large *Duffs*, and one of the women plays at once upon thirteen pair of *Tal*, placing them upon her wrists, backs of the hands, elbows, shoulders, back of the neck, and on the breast. These are mostly natives of Gujerat and Malva. The *Nutwah*, dance with graceful motions, and sing and play upon the *Pukawej*, *Rebab*, and *Tal*.

THE *Keertunnya* are *Brahmins*, whose instruments are such as were in use amongst the ancients, viz. the *Pukawej*, *Rebab*, and *Tal*. They are boys dressed like women, who sing the praises of *Kishen*. The *Bhugteyeh*, whose songs are the same as the last; but they change their dresses, and are great mimics. They exhibit at night. The *Bhunweyeh* greatly resemble the last, but exhibit both in day and night. They dance in a surprizing manner in the compass of a brass dish, called in the Hindoojee language *Talce*. They also sing. The *Bhend*, play on the *Dhel* and *Tal*, and sing. They represent different

ferent animals. They draw up water through the nostrils. They run an iron spit down their throat into the stomach. They swallow a mixture of different kinds of grain, and then bring them up again separately, with other flights of hand. The *Kunjeree*, the men play on the *Pukawej*, *Rebab*, and *Tal*; and the women sing and dance. His majesty calls them *Kunchencee*. The *Nut* play on the *Dehl* and *Tal*, dance upon the rope, and throw themselves into strange postures. The *Bchroopee* exhibit in the day, and change their appearance in such a manner, that old men seem to be youths, and youths old men, beyond detection. The jugglers are so dexterous, that they will seem to cut a man in pieces, and join him together again.

The AKAHREH, or Private Singing and Dancing.

THIS is an entertainment given at night by great people to their own family. The performers are generally women of the house, who are instructed by proper people.

A SET consists of four dancers, four singers, and four others who play the *Tal*, with two *Pukawej*, two *Owphunks*, one *Rebab*, one *Junter*; and two who stand by with torches. They are for the most part instructed by the *Nutwah*, who sometimes teach slaves of their own, and then sell them.

His majesty is excessively fond of musick, and has a perfect knowledge of its principles. This art, which the generality of people use as the means of obtaining sleep, serves to amuse him and keep him awake.

G U F S H A S T E R.

A DESCRIPTION of elephants, with instructions how to discover their age and qualities, their diseases and cure.

S A L H O W T E R.

THE art of farriery.

B A S T O O K.

The art of building in every branch.

S O O P.

TREATS of the various properties of food.

R A F N E E T.

THE art of governing a kingdom.

THERE are eight causes of anger: 1, Deprivation of riches; 2, Ingratitude; 3, Betraying a secret; 4, Neglecting a faithful servant; 5, Abusive language; 6, Unjust suspicion; 7, Murder; 8, Censurousness.

It is incumbent on a monarch to divest himself of avarice and anger, by following the counsels of wisdom, and not to debase himself by the commission of any of the eight crimes above mentioned. If he unfortunately suffers injury from others, it behoves him

him to be moderate in his resentments. It is his indispensable duty to fear God; to be just and merciful himself, and to excite the like disposition in others; to pay particular respect to men of exalted rank, and behave with kindness and condescension towards his subjects of every description. He should be ambitious to extend his dominions; and protect his subjects from the oppressions of his officers, from robbers, and other evil doers; proportioning the punishment to the offence. In every thing that concerns himself he should be patient, and forgiving of injuries. For his intelligencers, he must make choice of men of wisdom and integrity. No enemy is so insignificant as to be beneath his notice; and therefore he ought to be ever on his guard. Neither must he be vain of his own wealth or power. A wise prince will banish from his court all corrupt and designing men. The king resembles a gardener, who plucks up the thorns and briars, and throws them on one side, whereby he beautifies his garden, and at the same time raises a fence, which preserves his ground from the intrusion of strangers. Thus a monarch employs on his frontiers men of bold and daring dispositions; making them a serviceable barrier against invaders; and purging his court of turbulence and strife. The gardener lops off the redundant branches, and plucks away such leaves as would only serve to deprive the tree of its strength. In like manner the king detaches from the nobles their too numerous friends, and dangerous dependents. The gardener also refreshes the weak trees with water; and the king sustains his poor soldiers by seasonable liberality..

IF the king hath not sufficient ability of mind, or strength of constitution, to execute all publick affairs himself, he must search for a man of exemplary piety and approved integrity, and who to these valuable qualities adds experience, and activity in busines. Him he must consult on all occasions with implicit confidence, and entrust with the executive power. In affairs of moment, it is not advisable to consult with many, because that to be qualified to give advice on such occasions requires fidelity, liberality of sentiment, valour, and circumspection ; qualities that are seldom found united in one person. Some ancient monarchs, indeed, made it a rule to consult men of a contrary descriptio[n], and to act diametrically opposite to their advice. But they were frequently deceived by this method ; because it is difficult to erase from the mind the bad impressions which are received from timid or crafty counsels, ignorance, or malice. They found it the safest way to join with the prime minister a few wise and experienced men, and to require each to deliver his opinion in writing, to be separately canvassed and debated upon. A prince, moreover, requires a learned astrologer, and a skilful physician. A wise king selects his friends with judgement ; and conciliates the affection of his troops. He fills his treasury by prudent management. He divides his dominions into proper portions, and commits them to the government of virtuous men, amongst whom he takes care to preserve perfect unanimity. He examines the state of the fortresses in his dominions ; and is ever attentive to the security and prosperity of his empire. With those princes who are his equals in power, he takes care to maintain peace and friendship ; and

from

from those who are weaker than himself he exacts tribute. If any monarch is more powerful than himself, he continually strives to sow dissension amongst his troops ; and if he is not able to effect this, prudently purchases his friendship. If possible, he preserves peace with every one ; but when war is unavoidable, supports his dignity by vigorous and bold operations. The prince whose territory adjoins to his, although he may be friendly in appearance, yet ought not to be trusted ; he should always be prepared to oppose any sudden attack from that quarter. With him whose country lies next beyond the one last mentioned, he should enter into alliance ; but no connection should be formed with those who are more remote. If he finds it necessary to attack his enemy, he should invade his country during the time of harvest.

BESIDES the *Rajneet*, the Hindoos have many other sensible books upon government.

B E Y H A R,

THE administration of justice.

THE learned Hindoos say, that law is comprised under eighteen heads, viz. 1, Debt ; 2, Deposit ; 3, Claim of property ; 4, Partnership ; 5, Gifts ; 6, Wages, hire, and rent ; 7, Tribute ; 8, Buying and selling ; 9, Herdsmen ; 10, Boundaries ; 11, Abusive language ; 12, Assault ; 13, Theft ; 14, Murder ; 15, Adultery ; 16, Disputes between man and wife ; 17, Inheritance ; 18, Gaming.

THE judge must erect his tribunal facing the east. He must consider it a religious obligation to discharge the duties of his office

with impartiality and justice. If he cannot execute all the business himself, he may delegate his authority to men of experience, courage, and activity.

THE plaintiff they call *Badee*, and the defendant *Pirtbadee*. When a complaint is preferred to the judge, if the defendant is a debilitated old man, or is under the age of twelve years, or is an idiot, or is insane, or is sick, or is employed on the business of the state, or is a woman without relations, or a woman of family, such an one cannot be summoned before a court of justice; the judge shall commission an intelligent person to interrogate upon the case. But those who do not come under any of the above descriptions, are obliged to attend.

WHATEVER the plaintiff says, is taken down in writing with the date; and also his genealogy for three descents, with many other particulars. The same is done with the defendant. The judge, after comparing together the charge and the defence, asks the plaintiff what evidence he has in writing, or what witnesses he can produce. According to some there ought not to be fewer than three or four witnesses in every case; but others maintain, that a charge is sufficiently established by the evidence of one person of known veracity.

AN infant under five years of age cannot be a witness in any case, neither can a man who is superannuated. The evidence of a Sooder can only be of service to a Sooder, nor of a handicrafts-

man

man but for one of his profession. Neither can any of the following bear evidence; one who is blind, lame, or deaf; nor an idiot, nor a madman, nor a gambler, nor a notorious sinner; nor one who at the time is suffering hunger or thirst, or is under the influence of passion; or a thief, or any criminal, whom they are carrying to suffer death; nor a woman, excepting in female concerns; nor a friend for a friend; nor an enemy against an enemy. The judge will derive collateral proof by the physiognomy, and prevarication of the parties.

THE above stipulations are to be observed in all cases, excepting murder, theft, assault, or abusive language.

IF neither party can produce any proof in writing, nor bring any witnesses, the judge shall determine according to the best of his judgement. But if the merit of the cause is so doubtful, that he cannot take upon himself to pass a decision, he shall propose the ordeal. According to some the ordeal can only be performed by the plaintiff. There are eight kinds of ordeal. *The first kind.* They weigh the person in a pair of scales: then they perform certain religious ceremonies and weigh him again, when if he is found to be lighter than he was the first time, his claim is admitted; but if his scale preponderates, or the balance stands even, he is declared a liar. Some books admit of a trifling difference. This kind of ordeal is peculiar to the Brahmins. *The second kind.* They describe seven or nine circles from one centre, with the distance of sixteen fingers breadth between each periphery. Then the person who is

to

to perform the ordeal bathes himself, and performs certain religious ceremonies; after which he rubs over his hands rice bran, and spreading open both palms, lays upon them seven green Peepul leaves, which are bound round seven times with raw silk. Next they place thereon a red hot iron weighing $3\frac{1}{2}$ seers. With this in his hands he walks between the circles, and upon arriving at the last, throws down the iron, when if it has not burnt his hands, he is declared to have gained his cause. If he should chance to let the iron fall before he has passed over all the circles, he must begin again. *The third kind.* The person stands up to the navel in water with his face towards the east. He next dives under the water, when one of the bystanders shoots from a bow, measuring 106 fingers breadth, an arrow made of reed, without any iron spike, and another person runs and fetches it back. If the appellant keeps all this while under water, his cause is declared just. This ordeal is peculiar to the Byss cast. *The fourth kind.* Deadly poison is administered thus: in *Biffunt* 7 grains; or in *Kurreykhim* 5 grains; or in *Burreyka* 4 grains; or in *Sird* 6 grains; or in *Hyment* and *Shikar* 8 grains. This is to be mixed up with thirty times the quantity of ghee; and after repeating certain incantations, administered to the person who is to be tried. He must turn his face to the south, and the person who administers it must look towards the east, or the north. If it has not any effect during the time that the spectators can clap their hands five hundred times, his cause is pronounced just, and antidotes are given him. This ordeal is peculiar to the Sooder cast. *The fifth kind.* They wash an idol with water, and after praying before it, the person who is to be tried drinks three handfuls of the

the water. If no misfortune befalls him within fourteen days from that time, his cause is pronounced just. *The sixth kind.* They put into an earthen vessel a particular kind of rice called *Sathee*, and let it stand all night. In the morning, after repeating certain incantations, the person who is to be tried eats the rice, looking towards the east. He then spits upon a leaf of the Peepul tree, or *Bhowiputter*. If the saliva is mixed with blood, or the corners of his mouth swell, or he trembles, he is declared to be a liar. *The seventh kind.* They put forty dams of ghice, or sesamé oil, into an earthen or stone vessel measuring sixteen fingers in length and breadth, and four fingers deep. This they keep upon the fire, till it boils violently, when they throw in a masha of gold. If the person who is to be tried, takes out the gold between his fore-finger and thumb, without scalding himself, he is declared to be a man of veracity. *The eighth kind.* They write the words *Dehrem* and *Adherem*, upon plates of silver and lead, or upon pieces of white and black linen, or *Bhowiputter*, and put them into a flaggon, which has never held water. The person whose cause is to be decided, puts in his hand, and if he draws out the word *Dehrem*, it proves his assertion to be true. This kind of ordeal is common to all the four tribes.

If a cause cannot be decided in one day, the judge admits the defendant to bail. Till one suit is decided, another cannot be preferred against the same person.

WHEN a claim is proved, the person who gains the suit is put in possession; and the judge exacts a fine of equal value from the defendant. And if the plaintiff loses his cause, he in like manner pays double the sum sued for.

I SHALL now proceed to give a summary of the Hindoo laws.

D E B T.

IF there is a simple debt, without any deposit, and there is a dispute about the interest, a Brahmin shall pay two per cent. per mensem; a Kehteree three; a Byls four; and a Sooder five.

IF there is a collateral security, then only a fourth of the above is recoverable, even although a higher rate had been agreed upon between the parties.

UPON adventures by land, ten per cent. is allowable, and twenty-five per cent. for risks by sea.

IF there had been an agreement for a particular time, and the time should be considerably elapsed, the judge shall not allow for interest a sum exceeding the principal. In agreements for grain, as far as five times the principal is allowed.

D E P O S I T.

IF a person has employed a deposit illegally, and when it is demanded, demurs paying back the money, he shall be fined half the principal sum in addition, for interest.

IF

IF he defends the suit, and the plaintiff cannot produce any writing or witness, the judge may privately direct some other person to deposit something with the plaintiff, and after some time demand it back again, when if he refuses, he shall be compelled to satisfy the first claim, or else submit to be tried by ordeal.

IF a thief steals from a trustee any deposit; or it is burnt, or is lost by water, or is taken away by an enemy in plunder; he shall not make restitution.

IF he has diminished it, he shall pay the deficiency to the plaintiff, and the like sum to the judge.

C L A I M S of P R O P E R T Y.

IF the owner proves that his property has been illegally conveyed over to another, it shall be restored to him, and the money taken back from the seller.

IF he discovers that it is hidden, or sold under value, or he finds it in the possession of a person who cannot give an account how he came by it, the judge shall restore the property to the owner, and exact a fine according to the rank of the offender.

IF any person discovers him who has stolen any thing, the informer shall not be fined, but the thief.

P A R T N E R S H I P.

If partners have a dispute, and it appears that they had entered into a formal agreement of partnership, the judge shall determine according to the terms of their engagement. But if there was not any particular agreement, the profit and loss shall be divided in proportion to the share of each in the stock.

If a partner loses or injures the property of the partnership, or it has been employed or carried away without the consent of the other partners, he shall make restitution.

If one of the partners commits any dishonesty in the management of the partnership, he shall first make good the deficiency, and then be ejected from the partnership ; and if any share of profit is due to him at the time, it shall be exacted by the judge.

If a partner is set to guard the joint stock, and through his neglect any thing is lost or injured, he shall make restitution.

GIFT S.

If any thing is given away under the influence of anger, sickness, sorrow, or fear, or as a bribe, or in jest, it is allowable to take it back ; and also whatever has been given by an infant, an idiot, or a madman. But in no other cases can a gift be resumed.

If

IF any thing has been given with a view of obtaining future reward; or has been exchanged for any thing else; it cannot, under any pretence, be taken back.

W A G E S, H I R E, and R E N T.

IF wages, or hire, or rent, is received in advance, the agreement must be fulfilled. If it is broken, the offender shall be fined in double the sum. But if he had only entered into an engagement without receiving the money, then for the failure he shall only be fined in the sum agreed for.

IF a servant looses his master's property, he must make restitution. But if it was taken from him forcibly, he is not answerable.

P U B L I C K R E V E N U E,

IF any one fails in the payment of his revenue to government, his property shall be seized, and he shall be banished.

B U Y I N G and S E L L I N G.

THE buyer may return his purchase on the day he bought it, without any consideration; on the second day he may send it back, upon forfeiting a twentieth part of the price; but after the second day, he cannot return it. The following are exceptions: A maid servant may be sent back within a month; a slave within fifteen days; grain within ten days; a jewel within seven days; cattle in general within five days; a milch cow within three days; iron

within one day; unless there are any particular stipulations to the contrary.

THE seller may take back his goods within the same period; but then he must sustain the same loss as would have fallen upon the buyer had he returned them.

H E R D S M E N.

If through the neglect of a herdsman, a beast is lost, or dies, or is hurt, he is obliged to repair the injury.

If a beast enters a field adjoining to a town, and eats the produce, the herdsman is not answerable for the damage, but the man who was set to watch the crop. But if it was not through his neglect, then the master of the beast shall pay it. *Fines exacted by the judge for the above trespass.* For a buffaloe, camel, or as; seven mashas of silver. For an ox three and one half mashas; for a sheep or goat one and three quarters of a mashia. If a beast lies down and eats, the fine is doubled. But for beasts without owners no one is responsible. Eleven days after the death of a Brahmin, it is usual for his family to let loose eight, or four, or one bull, with a number of cows, which are previously branded in a particular manner. The same is done thirteen days after the death of a Kehteree; sixteen days after the death of a Byss; and thirty-one days after the death of a Sooder. The cattle are allowed to rove where they please. Neither can any fine be exacted for a cow, who has just calved, and lies down in a field.

B O U N-

B O U N D A R I E S.

DISPUTES concerning boundaries cannot be enquired into during the rains. Husbandmen generally mark their boundaries by burying thereon ashes, stones, broken tiles, hair, bones, and such other articles as do not soon perish in the ground. Sometimes a tree is a boundary. The judge must determine upon these proofs, joined to the evidence of at least four husbandmen, herdsmen, or hunters. The following is the method. Each of the witnesses must be dressed in red, with a string of red flowers round his neck, and placing a clod of earth upon his head he shall say, " If I speak falsely, my good works shall be of no avail unto me." If there are not any witnesses, nor any marks for distinguishing the boundary, the judge shall decide at his discretion.

A B U S I V E L A N G U A G E.

THIS they reckon of three kinds, viz. 1, Abusing another to his face. 2, Indirect abuse. 3, Reproaching a man's mother or sister.

FOR the two first, if the offender be inferior to him whom he has abused, he shall be fined $12\frac{1}{2}$ dams; and if they are equal half that sum. If a superior offends in such manner against his inferior, he shall be fined in a fourth of that sum.

FOR the third kind, if the offence is committed against a superior, the fine is 25 dams. If they are equal, or a Brahmin abuses

a Kehteree, or a Kehteree a Brahmin, the offender shall pay 50 dams. If a Byfs offends in this manner against a Brahmin, he shall pay 70 dams; but if a Brahmin offends thus against a Byfs, he shall pay only $12\frac{1}{2}$ dams. And thus between Byfs and Sooder.

If any one speaks disrepectfully of a Dewtah, of the King, or of a Brahmin who has studied the four Bedes, shall be fined 540 dams. If he abuses a whole family, he shall be fined 270 dams, or if all the inhabitants of a city, 135 dams.

A S S A U L T.

THIS they reckon of four kinds. 1, Throwing at any one clay, earth, or filth. 2, Putting in bodily fear, by threatening a blow with a stick, or any other weapon. 3, Striking a blow with the hands, feet, or with any weapon. 4, Wounding with any weapon.

The first kind, For simply throwing any thing, he shall be fined five dams; and if he soils him ten dams; provided the parties are equals. But if the offender is the inferior, he shall be fined double, and if he is the superior, only half the sum.

The second kind, For threatening five dams, if the parties are equals; but if the offender is the inferior, double; or if he is superior, only half that sum.

The third kind, If the blow occasions a swelling or bruise, and the parties are equals, 270 dams. If the offender is the inferior, the offending

offending member shall be cut off; or the judge may inflict a suitable fine. *The fines are*, A Kehteree against a Brahmin 540 dams; a Byfs against a Brahmin 1080; a Sooder against a Brahmin 2160. A Byfs against a Kehterec; or a Sooder against a Byfs 540; or a Sooder against a Kehteree 1080. But if a Brahmin offends against a Kehteree, he pays only 270, or if against a Byfs 135, or a Sooder $67\frac{1}{2}$: and so downwards in the other castes, towards one another.

The fourth kind. Between equals, if the skin is scratched fifty dams; if the flesh is torn ten tolahs of gold; if a bone is broken, the offender shall be banished. If an inferior offends thus against a superior, the fine shall be double; but if the offender is the superior, it shall be only half of what is paid between equals. If any medicine is required, he shall pay the expence thereof, and also maintain the wounded person till cured.

If any one by a blow hurts a sheep, or a goat, he shall be fined eight dams; if it is lamed, he shall pay its full price to the owner, and 125 dams to the judge; and if it is killed double the price, and a fine of 250 dams. If a horse, or camel, or ox, be so injured, he shall pay double the price to the owner, and to the judge the same fine as for a sheep.

If any valuable vegetables are injured by any person, the owner shall receive the full price, and the judge exact a fine of ten dams; or if it be of little value, only eight dams.

If a man agrees to give a person one daughter in marriage, but afterwards gives him another, he shall be obliged to give him both.

If a husband goes on a pilgrimage, and is absent beyond the time he had agreed upon, the wife shall stay at his house during the space of eight years, whatever her circumstances in life may be. If he travels to acquire knowledge, or in quest of fortune, she shall stay in his house six years, waiting his return. If he is gone to marry another woman, three years. After the expiration of the prescribed period, for each case, she is at liberty to leave his house in pursuit of her business. The husband then has it not in his power to put her away; but if she leaves his house before her time, he is at liberty to part with her.

If the husband is sick and his wife does not attend him, he cannot part with her for this neglect; however, he may refuse to speak to her for three months, and he may take back whatever presents he had given her. But after this, he must be reconciled to her.

THE Brahmins cannot divorce their wives. But if a husband commits a capital crime, or has any contagious distemper, it is lawful for the wife to separate herself from him.

If a Brahmin has four wives, one of each cast, each shall perform the ceremonies of her own particular cast; but the Brahmin, on all religious occasions, and for anointing his body with oil, &c. can employ only her of his own cast.

I N H E R I T A N C E.

If a man dies and leaves behind him a son, or sons, and a widow, they shall inherit his estate equally.

If there be neither sons, nor widow, the daughter who is unmarried is the heir.

If there be neither son, widow, nor unmarried daughter, then the mother of the deceased is the heir.

If he neither leave behind him a mother, then his father shall be the heir.

If he neither leave behind him a father, then his brother shall be the heir.

If he neither leave behind him a brother, then his brother's son shall be the heir.

In default of a brother's son, the estate shall be divided amongst the next of kin.

If he leave not any relations, then the estate shall go to his tutor, or if he is not alive to his school fellows.

If there be neither any of these, then the king is the heir.

C A M I N G.

Whoever plays with *Lisje* dice, shall be banished.

If any one refuses to pay his game, it shall be forced from him.

The judge is entitled to a tenth of whatever is gained at play.

With I have here delivered is a mere summary of the Hindoo laws. There are a multitude of other cases, with various and contradictory commentaries on each.

CHAR ASHERUM, or THE FOUR HINDOO DEGREES

I now proceed to describe the customs and manners of the Hindoos, and their religious ceremonies.

The following are the rules observed by the Brahmins. When a Brahmin is out of his minority, he divides the remainder of his life into four portions for the performance of the four Asherum, or degrees.

THE FIRST DEGREE, or *Berhemcharee*. The Brahmins regard the *Zenar* as one of the first principles of their religion: indeed none of the three first tribes consider themselves initiated till they have put it on. A Brahmin may put on the *Zenar* at any time between eight and sixteen years of age; a Kehteree from eleven till twenty-two; a Byss from twelve to twenty-four; but a Sooder cannot wear

wear it. If any one of the three tribes neglects to put on the *Zenar* within the prescribed time for each, he is not considered as a Hindoo. A Brahmin receives the *Zenar* from his father or tutor; a Kehteree, and a Byss, from the hands of a Brahmin. Only a Brahmin can twist this cord; and that which a Brahmin puts on the first time, must be twisted by his father or tutor. It is made after the following manner: three threads, each measuring ninety-six hands, are twisted together; then they are folded into three, and twisted again, making it to consist of nine threads. This is folded again into three, but without any more twisting, and each end fastened with a knot. This is the *Zenar*, which, being put upon the left shoulder, passes to the right side and hangs down as far as the fingers can reach. A Brahmin wears four *Zenars* together, and the other two casts only three. Some say that for this purpose cotton thread is used by the Brahmins; worsted by the Kehteree; and hempen thread by the Byss. The first time that they put on the *Zenar*, they hang along with it a slip of deer skin three fingers breadth; but it is shorter than the *Zenar*. A Brahmin uses antelope skin; a Kehteree any other deer skin; and a Byss goat skin. They, moreover, at this time wear round the waist a cord, made of a particular kind of grass, called *Moonj*.

He next learns the *Gayteree*, which are certain words in praise of the sun. This they consider like the *Kelma* of the Mohammedans.

A BRAHMIN also receives a staff of Palass wood ; but for a Keh-teree, or Byss, it is made of any other wood.

AFTER the performance of these ceremonies, the noviciate is brought from his father's house, and placed under his tutor, to be instructed in the Bedes ; beginning first with reading his own particular Bede. They say, that when the philosopher Byass divided the Bede into four parts, he instructed four of his disciples in the respective doctrines of each ; the descendants of which disciples have followed the tenets of the particular Bede inculcated by the first teacher. They never begin to read the Bedes at any of the following times, *Purwa*, *Ash्टमी*, *Pooren Mās*, *Amavuss* ; neither in the nights of *Ash्टमी*, nor *Chitturdusshī* ; nor during an eclipse. But any other of the six above-mentioned ceremonies may be performed at those times.

WHEN a *Brahmchārī* goes to the necessary, he hangs the *Zenar* upon his right ear. On this occasion, in the day time he turns his face to the north, and at night to the south. He afterwards washes his privities five times with water, having each time previously used earth. This is performed with the left hand, which he then cleanses five times in the same manner. Next he washes both hands five times ; and concludes with washing his feet thrice. When he urines, he cleanses the parts once with earth and water, and then three times with water ; using his left hand as before ; after which he washes both hands and feet. This is the number of purifications required from the time of putting on the *Zenar*, till sixteen years of

age, after which period they are doubled. After performing three ablutions, he sits down upon his haunches looking towards the east or north. Then he takes in his right hand a little water which he drinks. Then he cleans his teeth with a *Miswak*, using a fresh one every day.

The dress of a *Berhemecharie* consists of, 1, The *Lungowtee*, which is a piece of cloth for covering the privities. 2, The *Lunger*, another cloth which covers the *Lungtee*. 3, A sheet without any future. 4, A linen cap. He bathes every morning before sunrise, without any covering but the *Lungowtee*, and the cord of *Moorj*. He begins with taking up in his right hand a little water, and says, "Pardon my offences." After which he throws away the water. Then he rubs himself all over with earth, and if he is in a river dives three times, or else he throws water thrice over his body, and rubs himself with his hands. Next he repeats the name of God, and then thrice takes up in his right hand a little water, which he sips, and repeats certain prayers, during all which time he sprinkles water upon his head. Then with his fore-finger and thumb he flops his nostrils, and bowing down his face to the surface of the water, repeats another prayer, and then dives, or throws water over himself thrice. He then sprinkles seven times his forehead, breast, and shoulders. Then joining his open hands, he fills them eight times with water, and throws it towards the sun, repeating a particular prayer; after this he sips a little water, and repeats the *Parayenam*, mentioned under the article *Patenjil*. This they call the ablution, whether

whether it be performed in a river, pond, well, or house. He then puts on his cloaths, and if he is a follower of *Ram*, makes a mark with ashes along his forehead. If he is a follower of *Kishen*, he makes twelve *Kushkehs*, namely upon his forehead, breast, navel, the right and left sides thereof, the shoulders, tips of the ears, the loins, the crown of the head, and the throat. The clay of the *Ganges* is in the highest esteem for this ceremony; but they sometimes use saffron, and other dyes. A Sooder marks only a circle upon his forehead. After this he takes up his staff, and puts over his shoulders a leather belt, which fastens at the navel with a cushion. Then he performs the *Sindeyha*, which is saying a certain prayer, and drinking and sprinkling water in a particular manner. Next he performs the *Howm*, or burnt sacrifice.

When he has performed all these ceremonies, he goes and waits upon his tutor, and reads the *Bedes*. Immediately that the sun begins to decline, the *Berhemcharee* repeats all the ceremonies above described, with some trifling variation. Then he goes and begs food from three, five, or seven houses; but he will not receive any from a Sooder. When he has dressed a sufficient quantity, he carries it to his tutor, and asks permission to eat. Before he begins to eat, he says a prayer, and performs some particular ceremonies; and after he has done, repeats another prayer. He never speaks during meals. At the dusk of the evening he repeats the *Sindeyha* and *Howm*. After this he reads two or three hours, and then sleeps upon the ground on a bed of straw,

straw, a tiger's skin, deer skin, or such like. He abstains from flesh, honey, beetle, and perfumes. A *Berhemcharee* wears his head shaven, leaving a lock of hair at the back of the crown. The hair of the other parts of the body, are suffered to grow. He uses neither *Srmah*, nor oil; and never goes where there is singing, dancing, or gaming. He never kills any animal; and has no commerce with women. He never eats of any dish, till his tutor has tasted it. He is enjoined to abstain from lying, anger, avarice, and envy, and is forbidden to speak ill of any one, even although he may deserve it. In short, he is commanded to lead a life of virtue and holiness. When he prays, he looks towards the east, or the north. He never looks at the sun at the time of rising or setting. Some continue in the degree of *Berhemcharee* forty-eight years, allowing twelve years for the study of each Bede. Some pass through this degree in five years, and others only continue in it till they have learnt the Bedes. Others, again, spend all their lives in this state; and in pursuit of *Muckut* inflict upon themselves great austerities.

THE SECOND DEGREE, *Gerihflh*. When the *Berhemcharee* has finished his studies, if he finds an inclination to devote his life to the service of God, and despises all worldly enjoyments, nothing can be more meritorious; but if he does not feel such an inclination, he waits upon his tutor, and asks permission to return to his father's house.

He then throws aside all his dress, excepting the *Zenar*; but continues the ablutions, and other ceremonies, like a *Berhemcharee*. If he is a Brahmin, he puts on a turband, and a sheet eight cubits long and two broad, which serves to cover his loins and thighs. Another sheet, four cubits long and two broad, he throws over his shoulders; this may have a future, but the other not. A *Gergft,h* of any of the other castes, wears different kinds of dress. He now marries, in the manner that will be described hereafter.

The *Gergft,h* performs certain prayers, and the *Howm*, or burnt sacrifice, after the following manner. He takes in his hand a branch of a Peepul, or Palais tree, a cubit in length, and burns it in the *Howm* fire. He then passes into the fire another branch of the same kind, and after having scorched it, takes it out and preserves it against the next *Howm*, which he performs with this stick; and then scorches another in like manner, which he preserves against the time of performing the *Aginhowter*. This is a particular *Howm*, made with Peepul wood, and two other sticks, which by means of a strong cord are rubbed together till they take fire, when they are put into three earthen vessels. He then makes the figure of a tortoise with one and a fourth of a seer of rice-flour, and sprinkles it with oil. Part of this he throws into the three fires, as an offereng to the Dewtahs; and the remainder he gives to the Brahmins, eating some himself. A third part of the fire, he preserves during his whole life, and every day performs the *Howm* with some of it, throwing into

into the fire as an offering to the Dewtahs, rice, ghee, milk, barley, or any other eatable. And he repeats the *Aginhowler*, on every *Purva*, from the fourth day after his marriage, till he separates from his father, which is the period of this ceremony.

Any of the castes, excepting a Sooder, may be a *Grifflah*. At four għurries before day-break, he rises in his bed, and prays. He divides his time into eight parts, assigning to each a particular duty. *First*, when the sun is above the horizon, he first looks on it, then on fire, next on water, and last on gold. If he is a prince he first looks on the sun, then on a Brahmin, then on a cow, and last on ghee. But if none of these eight things are present, he must look upon the palms of his hands, and perform the *Sindhyā*. *The second portion of time*, he employs in studying the *Bedes*, and other sciences. *The third*, he passes in the service of his prince, and in the transaſſion of his own business. *The fourth*, in the performance of his family concerns. *The fifth*, which is at noon, he spends in ablutions, the *Sindhyā*, and in sprinkling water with his hands, as an offering to the Dewtahs, the *Rekhfir*, and his ancestors, which ceremony they call *Tirpuun*, and it is accompanied with certain prayers. *The sixth*, he prays to Bishen, Mahadeo, the sun, Durga, and Gunnies. This ceremony, which they call *Deopoojah*, will be more fully treated of hereafter. *The seventh*, he throws into the fire ſome of his food, as a burnt offering to the Dewtahs. After which he performs the *Atitpoojah*, which is this: he looks out for a person who is hungry, and when he has found him, treats him with great attention, and feeds him. Then he eats himself, and

these ceremonies collectively are called *Bysoodeo Pooja*. A Brahmin obtains his food by gleaning the field after the reapers. Or if he does not approve of this method, he may receive it from any of his family. Or if he does not choose this, he may receive the voluntary donations of strangers, who are Brahmins, Kehteree, or Byfs. But if he neither likes this, he may beg. Or if he does not approve of this, he may cultivate land. They think that trade is the worst means by which he can support himself. It is not proper for a Brahmin to keep a greater stock than twelve days provision; but others may have as large a store as they please. *The eighth*, he listens to the ancient histories of holy men; and performs the *Sindehyā*. If he is hungry, he eats again at this time. He spends the remainder of the evening, till the first watch of the night, in studying philosophy, after which he goes to rest. This they consider to be the proper distribution of time. They observe many particular ceremonies during eclipses, and other holidays, the Kehteree and Byfs performing fewer than the Brahmin.

THE THIRD ASHERUM, *Banperijth*, Is the name also given to the professor, as well as to the degree itself. A Sooder cannot take this degree.

WHEN a Brahmin, Kehteree, or a Byfs, arrives at old age, or becomes a grandfather, he may give up the management of his family to his son, or some other relation, and bids adieu to the world. He quits the city, and retiring to the desert, there builds himself a cell, where he weans his heart from all worldly concerns, and

and makes preparation for his last journey. If his wife, through affection, wishes to accompany him in his retirement, it is allowable; but they must subdue all carnal inclinations. Here he preserves the perpetual fire for sacrifice, and covers himself with the leaves or bark of trees; a coarse *Lungerwtee* being the only piece of linen that he may wear. He never cuts his hair nor nails. At morning, noon, and evening, he performs his ablutions, with the *Sindhyā*; and every morning and evening the *Howm*, in the same manner as is directed for the *Geriflth*; but his ablutions are now trebled. He hangs down his head, and observes the other rules prescribed in *Patenjil*. He reads the *Bedes*, never sleeps in the day-time, and always lies upon the bare ground. In the summer months he sits in the sun, surrounded with four fires. During the four rainy months, he dwells upon a stage raised above the water by four poles, but entirely exposed to the weather. In the four winter months, he sits all night in cold water. He incessantly performs the fast of *Chanderayin*, and eats only at night. It is allowable for him to amass a store of provisions sufficient for one year; but he receives nothing from any one; and only supplies himself with wild grain and fruits. He never cooks his viands; but it is allowable for him to soften them in water. When he cannot collect provisions himself, he applies to other *Banperiflth's*; or if they cannot supply him, he then through necessity goes to the next town for food, but remains there no longer than is necessary for that purpose.

If he is weary of life, he travels towards the east or north, till he expires with the fatigue of the journey, or else he throws himself

himself into a fire; or precipitates himself from an eminence; or drowns himself. They think this is the sure road to paradise; but unless he had obtained the state of *Sonnyaff*, he will not from this action alone be rewarded with *Muckut*.

THE FOURTH ASHERUM, *Sonnyaff*. Nothing can exceed the austerities of this state, which, when properly performed, insures the reward of *Muckut*. His majesty calls one of these disciplinarians *Sonnyaffy*.

WHEN a man has passed through the three degrees above described, he goes and asks permission from his tutor to enter into this state, which being obtained, he quits his wife, shaves his head and beard, and gives up all worldly concerns. His tutor presents him a *Lungorwtee*, and a small piece of cloth; and accepts some trifle in return.

THE disciplinarian then gives up reading, and applies himself solely to contemplation. He lives alone in the wilds. Every morning, noon, and evening, he performs his ablutions, and purifications, and follows the rules prescribed in *Patenjil*. He has a particular way of performing the *Sindehya*, and continually repeats the word *Awan*, which is the commencement of the *Bedes*. Towards the evening, he goes to the nearest town, and begs his food from three, five, or seven houses inhabited by Brahmins, repeating the name of God; but he never receives from one house more than a handful. If they give it him in his hand, he eats it immediately,

diately, but if they throw it on the ground, he takes it up with his mouth, or collecting it in a cloth; washes it in the river before he makes his meal. Then he retires to a place, where there are not any signs of cooking or eating, or lighting of fires.

HE refuses all communication with a *Sooder* or *Milcetch*, and if any person does not supply him immediately with food, he will not wait. Before he eats, he squints upon the end of his nose, and contemplating, walks on with his head and feet bare, never standing still in one place. He never stays more than three days in a city, nor two in a village. In the rains he dwells in one place; and thus he passes his life..

SOME perform all these austeries in the first and second degrees.. Some allow twenty-five years for each of the four states..

THE second degree, or *Grijs, h*, may be professed by any of the four tribes. From the first and third, the *Sooder* is excluded. The fourth is peculiar to the Brahmins..

The WORSHIP of the DEITY.

THE Hindoo philosophers say, that whosoever seeks to please God, must set aside part of his property for the purpose of divine worship. According to the followers of Nea-iy, Bcysheekhek, Mecymænsa, Beydant, Sank, and Pâtenjil, there are four kinds of divine worship, namely, Pooja, Jüggen, Dan, and Sheradh, which will be explained in their proper order.

The

The First Kind of Worship, or Pooja.

Jeffur Pooja. Since they admit that the Almighty occasionally assumes an elementary form, without desiling his holiness, they make various idols, in gold and other metals, which serve to assist their imaginations whilst they offer up their prayers to the invisible Deity. This they call *Pooja*, and divide into sixteen ceremonies. After he has performed his usual ablutions, with the *Sindehya* and *Horm*, he sits down looking towards the east or the north, with his legs drawn up in front. Then taking in his hand a little water and rice, sprinkles the idol, thinking that he thereby begins the worship of God. Next is the *Kuljh Pooja* when he worships the idol's flaggon. Then follows the *Shunkh Pooja*, or the worship of the Conch Shell. Last is the *Ghunta Pooja*, which is plastering the bell with sandal wood. When he has performed these *Poojas*, he throws down a little rice, and wishes that God may be manifested. Thus far includes the first of the sixteen ceremonies. 2, He places a table of metal, or any thing else, as a seat for the Deity. 3, He throws water into a vessel to wash his foot-steps. In Hindostan it is the custom, that when a superior enters the house of an inferior, he washes his feet. 4, He sprinkles water thrice, to represent the idol rinsing his mouth. It is also the custom, for an inferior to bring to a superior water to rinse his mouth before meals. 5, Sandal, flowers, beetle, and rice, are offered to the idol. 6, The idol and his seat are carried to another spot. Then he takes in his right hand a white Conch shell full of water, which he throws over the

idol,

idol, and with his left hand rings the bell. 7, He dries the idol with a cloth, replaces it upon its seat, and dresses it. 8, He puts the Zenar upon the idol. 9, He makes the *Kuskeh* upon the idol in twelve places. 10, He throws over the idol flowers, or green leaves. 11, He fumigates it with perfumes. 12, He lights a lamp with ghee. 13, He places before the idol trays of food, according to his ability, which are distributed amongst the bye-standers as the idol's leavings. 14, They call *Numkar*, which is worshipping God with heart and tongue, and stretching himself at full length with his face towards the ground. This prostration is called *Dundowt*. Then he lays himself in such manner, that his eight members touch the ground, namely, the two knees, two hands, forehead, nose, and cheeks, and this they call *Shashtang*. These kinds of prostration are also performed to great men. 15, He compasses the idol several times. 16, He stands like a slave, with his hands uplifted, and asks permission to depart. There are particular prayers, and many different ways of performing these sixteen ceremonies. Some use more than these sixteen ceremonies; and others believe that only from the 9th to the 13th are indispensable duties. Excepting a Sonnyassy and a Sooder, all other Hindoos perform this *Pooja* thrice every day.

GOD may be adored in the heart; or in the sun; or in fire; or in water; or in earth; or under the form of an idol.

THEY also make images of those who have attained immortal felicity, and consider the worshipping of them as the means of obtaining salvation.

The Second Kind of Worship,

Juggen, which they also call *Jag*, and it is of three kinds. 1. *Pak Juggen*, making the *Howm* in the name of the Dewtahs, and bestowing charity before he eats. This is of different kinds. 2. *Jup Juggen*, repeating prayers, and reading books of wisdom. And these two are in constant use. 3. *Bidh Juggen*, is also of several kinds, in some of which great sums of money are expended, and a number of animals sacrificed. One kind of *Bidh Juggen* is the *Ashowmeedh Juggen*, which is performed only by great monarchs. When every thing is prepared for the sacrifice, they place in the front a white horse, who has a black right ear, and after repeating certain prayers, the prince sets out upon conquest, and carries victory where-ever he goes. All the monarchs of the earth become tributary to him, and enter into his troops. They say, that whosoever has performed this ceremony an hundred times, will become a monarch of the upper regions. They pretend that there have been several such, and relate marvellous stories of them. If he does not perform that number, he only obtains a comfortable habitation there: *Raffewce Juggen*. At this grand sacrifice, all the monarchs of the earth must be present, and they alone can officiate. Whosoever has presided at such a sacrifice twice, becomes a monarch of the upper regions, and they say, that many have obtained this felicity. This sacrifice is of various kinds; but the two here given must suffice for this volume.

. The Third Kind of Worship.

1. *Dan*, giving money and goods to the needy. There are various ways of bestowing alms, but the following are most in estimation. 1. *Telidin*, weighing himself against gold, silver, and other valuables. 2. *Henzibâ Dan*. An image of Brahma is made with four faces, in each of which are two eyes, two ears, two noses, and two mouths; it has four hands, and the other parts of the body like an ordinary man. It is of gold, weighing not less than thirty-three tolahs and four mashahs, nor more than 3410 tolahs. The height must be seventy-twoingers, and breadth forty-eightingers. This is adorned with jewels, and, after the performance of certain ceremonies, given away in alms. 3. *Brahma*, and *Dan*. An egg is made of gold of two parts, which join together so as to form a perfect oval. It must not be smaller in breadth and height than twelveingers; nor larger than 110ingers. The weight from sixty-six tolahs six mashahs, to 3333 tolahs four mashahs. 4. *Kaljiver Dan*, is the name of a tree, which was one of the fourteen things, brought out of the sea by the *Kowrum Owtar*; which will be described hereafter. Birds are represented sitting upon the branches. It is made of gold, and must not weigh less than two tolahs. 5. *Gozifîr Dan*. One thousand cows with the points of their horns plated with gold, and their hoofs with silver, with bells and Katalles about their necks. 6. *Herenneeych Kamdheen Dan*. A cow and calf made of gold, weighing from 850 to 3400 tolahs. 7. *Herenneeych-sieu Dan*. A horse made of gold, weighing from ten tolahs to 3333 tolahs four mashahs. 8. *Herenneeych-shevwith Dan*.

1 Dan. A four-wheeled chariot made of gold, with four or eight horses, weighing from ten tolahs to 6660 tolahs eight mashahs. 9, *Heemhesirith Dan*. A carriage drawn by four elephants all of gold, weighing from sixteen tolahs to 6660 tolahs eight mashahs. 10, *Penchlongel Dan*. Four ploughs of gold, the same weight as the last article. 11, *Dehra Dan*, a representation of a piece of land, with mountains and rivers, made of gold, not weighing less than sixteen tolahs eight mashahs, nor more than 3333 tolahs. 12, *Wijhwachucher Dan*. A golden sphere, weighing from sixty-six tolahs eight mashahs to 3333 tolahs four mashahs. 13, *Kulpleta Dan*. A golden vine, weighing from sixteen tolahs to 3333 tolahs four mashahs. 14, *Supisagir Dan*. A representation of the seven seas in gold, weighing from twenty-three tolahs four mashahs to 3333 tolahs four mashahs. 15, *Ruttendheen Dan*. A cow and calf made of precious stones. 16, *Mahabhooghit Dan*, is a golden figure with the head of an elephant, and the other parts human. This is *Gunnies*. Weight from sixteen tolahs eight mashahs to 3333 tolahs four mashahs.

ACCORDING to some books, *Toladan* is the only kind that is proper, and none of the others should be less than 105 tolahs six mashahs, or more than 833 tolahs four mashahs. There are also different opinions about the manner of distribution; some maintaining that it ought to be first given to the *Achareya*, and by them distributed to others. An *Achareya*, is one who teaches the *Bedes*, and other sciences. Some direct it to be given to other *Brahmins*.

THERE are distinct ceremonies appointed for each kind of *Dan*; but they may be given at any time, although during eclipses, and when the sun enters the sign Capricorn, and some other seasons, are esteemed more especially meritorious.. Great rewards are promised to those who are charitable, insomuch that for the first kind of *Dan*, if he weigh himself against gold, he will remain in paradise for one hundred million *Kulps*; and when he re-assumes an human form, will be a mighty monarch.

The Fourth kind of Worship.

Sheradh, giving charity in the name of his ancestors, and which is done at various times, 1, The day on which he dies, and the anniversary thereof. 2, On the Tit,h Amavus, of every month. 3,.. The sixteenth Tit,h, of the month of Assin. 4, Bestowing charity in their names at some public place of worship..

THE following is the manner of performing the *Sheradh*. He gives to the Brahmins money, goods, and food, dressed and undressed, in the name of his father, grandfather, and great-grandfather ; and of his mother, grandmother, and great-grandmother..

ACCORDING to the four tribes, when *Pooja*, *Jug*, *Dan*, and *Sheradh* are performed, the Deity is completely worshipped.

The OWTARS or Incarnations of the DEITY..

THE Hindoos of the sects of Nee-aiy, Beysheekel, Beydant, Meymansa, Sank, and Patenjil, believe that God occasionally assumes an elementary form ; which manifestation they call *Pooran Owtar..*

THOSE numberless parts of the creation, which by the ray of divinity that they possess, are endowed with wonderful powers, they call *Unsh Owtar*.

The P O O R A N O W T A R S.

THEY say that during the four Jowgs, there will be ten Owtars, and that nine have already appeared.

M U T C H O W T A R,

WHEN the Deity was manifested under the form of a fish, of which they give the following account. In the country of Darawird, situated at the extremity of the Dekhan, in the city of Beh-drawutty, during the Sut Jowg, in the month of Phagun, on the Tit,h Ekadussy, Rajah Mun, who had bid adieu to all worldly desires, and had solely employed himself in the worship of God, for above a million years, was performing his devotions on the beach of the river Kirtmala: and whilst he was performing his ablutions, a little fish came into his hand and said, " Preserve " me." It remained in his hand for the space of a day and night, when having become larger, he put it into an ewer. When this would not contain it, he put it into a jar. But growing too large for it, he threw it into a well; from thence he removed it to a pond; and from thence into the Ganges. But this soon becoming too confined for the fish, it went into the ocean. When it had filled the ocean, the Rajah discovered it to be the Deity, worshipped it, and prayed to be informed of the cause of the manifestation. He heard the following answer, " I am the only God; and have assumed

" assumed

" assumed this body for the deliverance of yourself, and a few more of the elect. After seven days, a light shall shine forth, and the earth shall be deluged with water. Embark on board a certain ship, taking with you a few righteous persons, together with the divine books, and the choicest medicines; and fasten the ship to the horn, which grows out of my head." The deluge lasted one million seven hundred and eighteen thousand years; and when the deluge ceased, the fish disappeared.

K O W R U M, O W T A R.

In the month of Katick Suckulputch, on the Tith Duadussy, God appeared in the form of a tortoise. The Dewtahs wanted to churn the ocean, in order to make the water of immortality, in the same manner as butter is obtained from milk. For this purpose they made use of the mountain Minder, which is the largest in the universe, by way of a churn pole. The weight of the mountain was so excessive, that they could not sustain it; so that it sunk into the ocean, and they were not able to recover it, till God appeared in the form of a tortoise, and raised it upon his back, when the Dewtahs obtained their wish. On this miraculous occasion, fourteen invaluable treasures were obtained from the sea. 1, *Lutchmeen*, riches, appeared like a blooming bride, and bestowed blessings upon mankind. 2, *Korshubh Mun*, a wonderful resplendent jewel, of inestimable value. 3, *Parjatuchbe-rech*, a tree whose flowers never fade, and whose odor perfumes the universe. According to some it is oracular, and be-
tows

tows whatever is desired; which donation is called *Kulbbirkh*. 4, *Soora*, wine. 5, *Dehmunter*, a physician who healed the sick, and raised the dead to life. In his right hand, he held a leech, and in his left a branch of the Mirabolan tree. His majesty says, that these ought to have been reckoned separately; and increased the number of blessings to sixteen. 6, *Chunderman*, the moon. 7, *Kamdhena*, a wonderful cow, from whose dugs issued whatever was wanted. 8, *Jyraput*, a white elephant with four tusks. 9, *Sunkh*, a wonderful sounding white Conch shell, which bestowed victory upon whosoever possessed it. 10, *Amrit*, or the water of immortality. 11, *Bikh*, deadly poison. 12, *Rumbha*, a beautiful woman of an amiable disposition. 13, *Afbo*, a horse with eight heads. 14, *Sarengdhencook*, a bow that never failed to carry an arrow true to the mark.

AFTER these discoveries, *Kowrum* descended into the earth, where they believe he is still existing.

B. A. R. A. H. O. W T. A. R.

OR the hog; which incarnation happened at the city of Bermahwert, near Neemkhar, in the Soobah of Oudh, during the Sut Jowg, in the month of Katick, on the Tit,h Pooran Massy, after the following manner. One *Hirnakes*, of the race of the Deyts, had passed a long life in religious worship. One day God revealed himself unto him, and asked him, what he wished for. Hirnakes, rejoiced at these words, enumerated all the noxious animals, and intreated that they might not have power to hurt him;

him: and that he might be universal monarch. Shortly after he obtained his wishes. When he took upon himself the government of the upper regions, he committed the earth to the care of one of his relations. The Dewtahs, accompanied by Brahma, went to Diller, and they altogether laid their grievances before the Almighty. Hirnakesh, in enumerating the noxious animals, had forgotten to include the hog, wherefore they received for answer, "I will manifest myself under that form, and deprive him of life." A short time after, God appeared in that form, and destroyed Hirnakesh. They show the place where this happened, near Soroon.

N I R S I N G H O W T A R,

WAS an animal from the head to the waist like a lion, and the lower parts resembling a man. It appeared at the city of Kerenpoor, now called Herdoun, near Agra, during the Sut Jowg, in the month of Byfakh Suckulputch, on the Tit,h Chutterdusly.

IT is related, that one Herenkiship of the race of the Deyts, having spent many years in austerities, God revealed himself unto him, and asked him what he wanted. He first asked, that his death might neither happen during the day, nor night. He then begged that he might be invulnerable from all noxious animals, naming them one by one: and concluded with demanding to be sole monarch of the earth, and of the upper regions. The Dewtahs were accordingly put under his command, and the universe groaned under oppressions. The chiefs of the Dewtahs, besought

besought Brahma to be their mediator with God; and he heard their prayer. Herenkishp had a son, named Pirladh, who associated with the Dewtals in their worship of the Deity, and notwithstanding his father did every thing to molest him, never could be made to swerve from his duty. One evening Herenkishp came to his son, and asked him where the Deity was to be found. He described him as being every where, and in order to explain himself, pointed to a pillar, saying that he was manifested even there. Herenkishp ignorantly struck the pillar; when by the miraculous power of God, there issued from it the animal above-described, and tore him in pieces. This happened at the interval between day and night, and not by any animal that he had described. It is said, that *Nirsingh* asked Pirladh what he desired, and that noble minded being asked only for *Jewun Muckut*, which is everlasting life, free from worldly joy, and sorrow. This Owtar continued manifest 100 years.

B A M U N O W T A R.

IN the Thirtya Jowg, there lived at the city of Soonbheda, on the banks of the Nerbudda, one Kusht, the son of Mereeh, the son of Brahma. In the month of Bhadun, on the Tit,h Duadussy, Suckulputch, this Kusht had a male dwarf by his wife Arwut. This is the Bamun Owtar; and he lived 1000 years.

A PERSON of the race of the Dyte, named Bul, inflicted upon himself many austerities, in hopes of obtaining for his reward the monarchy of the universe. God appeared unto him, and granted his

his wish. When he assumed the government, he did not dispossess any of the Dewtahs. But although he performed various *Juggens*, he omitted to offer to the Dewtahs their appointed share; whereupon they, through the mediation of Brahma, prevailed upon Bishen to dethrone him. He by his prescience foretold what should befall him, and which was accomplished to the very minute. When this infant dwarf was of a proper age, they placed him in the school of the philosopher *Birdewaj*, and he attended that philosopher at the *Juggen* which the Rajah performed at Koorkheyt. The Rajah asked him what he required, and he answered, " Give me as much land as I can measure with three steps." The Rajah was angry, and said, " Why ask you such a trifle from me, seeing that I am such a powerful monarch ? " However, after a long conversation, he at last consented. The first step of *Bamun*, included the earth and *Patall*, and the second took in all the upper regions. The Rajah, in exchange for the third step, delivered himself up to him. Because the Rajah was naturally good, Bamun after depriving him of his kingdom, made him monarch of the infernal regions.

P U R R I S H R A M O W T A R.

In the Tertya Jowg, in the month of Byfakh Suckulputch, at Rungta near Agra, in the house of Jumdekhén, a Brahmin, there was born this child.

One Deeruj, of the race of the Dyte, who had neither hands nor feet, at that time sat upon the throne. He was very unhappy at his misfortune, and at length quitting the world, retired to the

mountain of Kylafs. Mahadeo had compassion upon him, and gave him a thousand hands, and made him monarch of the three regions. But he oppressed the Dewtahs till, at their prayer, God consented to put an end to his tyranny. They say that Jemdekhen was a descendant of Mahadeo, and Runeeka, of the posterity of Adit, the mother of the Dewtahs. She had five sons, of whom Purrihram was the last. He was educated by Mahadeo in the mounain of Kylafs; and his father Jemdekhen worshipped in the desert. Deeruj was one day hunting, and happened to pass by the cell of Jemdekhen. Being very hungry and thirsty, Jemdekhen supplied him with exquisite viands, and also presented him with dresses and jewels befitting a monarch. The Rajah was astonished, and said, "I will not venture to touch these things, till you have informed me in what manner you came by them." He answered, "Indre, the monarch of the upper regions, entrusted to my care the cow Kam-dheen, and whatever I want she gives me out of her dugs." This account filled the Rajah with avarice, and he demanded the cow. Jemdekhen said, that without the order of Indre, he could not comply with his desire, neither would he be able to take her by force. He was amazed, and having collected together a great number of troops, commenced hostilities, but without any effect. At last he came secretly in the night, and killed Jemdekhen, but could not get any tidings of the cow. Runeeka sent for her son Purrihram, and after performing the usual ceremonies of mourning, according to the custom of her tribe, burnt herself, and sent her son to revenge the death of his father. Purrihram, possessed of divine power, after twenty battles, slew the Rajah, and restored the kingdom to the.

the Dewtahs. Then having collected together all the riches of the universe, he performed the Juggen, and bestowed the whole in charity; after which he retired from the world. They believe him to be still living, and show his habitation in the mountain of Mehinder in the Koken.

R A M O W T A R.

THEY say that Rawen, of the tribe of the Rakus, who was only two descents from Brahma, had ten heads and twenty hands. He spent ten thousand years in the mountain of Kylas, worshipping God; and devoted his heads, one after the other, in hopes to obtain for his reward the monarchy of the three regions. God appeared to him, and granted his desire. The Dewtahs, being oppressed by him, implored the Almighty to dethrone him. Their prayer was granted, and Ram appointed to execute the divine will. Ram was born in the Tertya Jowg, in the month of Cheyte Suckulputch, in the ninth Tit,h, in the city of Owdh. His father was Rajah Jefferut, and his mother Kooshelya. In his youth he acquired every art and science, and afterwards despising worldly enjoyments, traversed the deserts, and made pilgrimages to all the holy places. At length he became king of the earth, and destroyed Rawen, and introduced many laws.

K I S H E N O W T A R.

ABOVE four thousand years ago, Ogur Sein, of the Jadown tribe, reigned at Mehtrah, but was dethroned by his son Kens, who assumed the government. At the same time Jerafund, Seis Paul,

Paul, and other Kings of the Dyte cast, exercised unbounded tyranny. The earth, thus oppressed, assumed the form of a cow, and accompanied by Brahma went to Bishen, and implored him to deliver her from those oppressors. He granted their request, and committed the execution of it to Kishen. The astrologers foretold Kens, that a person should soon be born who would deprive him of life, upon which he ordered that all the new born infants should be destroyed; and thus every year shed the blood of numberless innocents. His sister Deywuckee just now married Bussdeo, of the Jadown tribe. At this time Kens heard a voice saying, that the eighth son of that marriage would kill him. He therefore threw them both into prison, and destroyed seven of their children. But in the beginning of the Kal Jowg, in the month of Bhadun Kishen-putch, Tithi Ashtoomee, Kishen was born in the prison at Mehtra. The guards were fallen asleep, the fetters fell from the feet of the father and mother, and the doors of the prison flew open. The infant said, "Cross the Jumna, and go to the house of Nunda Aheer, and while the family are asleep, bring away his new-born daughter and leave me in her stead." Bussdeo accordingly forded the river, and leaving Kishen in the house of Nunda, brought away his new-born daughter in exchange.

KISHEN, in his ninth year killed Kens, and restored Ogur Sein to his Kingdom. He then made war upon the other tyrants, and destroyed them.

He lived one hundred and five years. He had 16,108 wives, every one of whom brought him ten sons and a daughter. And every wife thought that she possessed the whole of Kishen's affection.

B O O D H O W T A R,

Was born to Rajah Sedowdhen, by his wife Maia, in the city of Mokta, in the Kal Jowg, in the month of Byfakh, Tit,h Sutmee Suckulputch.

THEY say, that on account of the number of animals which were at that time sacrificed in *Juggens*, the Almighty appeared under a human form, to convince mankind of the wickedness of this custom; and that he accordingly manifested himself at the time above mentioned, and lived one hundred years. Some account has already been given of him, in describing the doctrine of Boodh.

K U L K E E O W T A R,

Will be born of Bishenjun Brahmin, by Awejsirdenee, in the city of Sembel, at the end of the Kal Jowg, in the month of Byfakh Tit,h Sutmee Suckulputch. He will live a hundred years.

THEY say, that the time will come when there will not be a monarch on the earth; when wickedness will be universal; grain scarce, and the life of men will never exceed thirty years, but

but the greatest number will die before that period. And that God, to remedy all these evils, will assume a human form, and make the world flourish again by justice.

SOME add fourteen other Owtars, increasing the number to twenty-four; and have written histories of each, containing wonderful relations.

THE Hindoos make images of the Owtars of gold, silver, and other materials, and worship them.

U N C L E A N T H I N G S.

WINE, blood, all the human excrements; a woman who has not performed her necessary purifications; the flesh of as, hog, dog, and their bones; also the dust that is shaken out of them, as well as of sheep and goats, and the dust of a broom, or out of a garment. Being touched by a sinner, or a crow, or a cock or hen, or a rat, or a mouse, or an eunuch, or a burnt net, or a washerman, or a hunter, or a fisherman, or a gamester, or a driller, or an executioner, or a tanner, or a dealer in leather, or a dyer, or an oilman.

P U R I F I E R S.

Fire, prayer, *Purryanem Sendhya*, sunshine, moonshine, light of a fire, air, water, earth, ashes, mustard seed, wild grain, shade of a tree, the hind part of a cow's leg, a plough, milk, milk-curds, ghee, dung, and urine of a cow.

THE MANNER of PURIFICATION.

The soul is purified by knowledge, and religious worship; and when the body is defiled by any improper food, it is cleansed by *Pavitrum*, or *Sindhyam*, or by eating wild grain. A chariot is purified by melted glass. When the body is defiled by any impurity that proceedeth from itself, it is purified by earth and water, and by washing the teeth and eyes. Water that has been defiled by the shadow of a chandal, is purified by sunshine, moonlight, or wind. If any fish falls from an animal into a well, they must draw out sixty jars of water; and if the same accident happens to a pond, they must take out one hundred jars. If any fish falls into oil, it must be boiled. Milk cannot be purified, excepting from the shadow of a chandal, when it may be boiled. Cotton, musk, or grain, after separating whatever had defiled it, must be sprinkled with water. Gold, silver, stone, vegetables, silk, and whatever grows in the earth, are purified by being washed in water. If they have been defiled by unclean oil, they must be washed in hot water. Wooden vessels, if touched by a chandal, cannot be purified by any means. But if they are touched by any other unclean thing, or by a Souter, they may be purified by scraping. The same rule is to be observed for vessels of bone or horn. Any stone vessel that has been defiled, after being washed must be buried for seven days. A sieve, or a pestle and mortar, is purified by being sprinkled with water. An earthen vessel is purified by being heated in the fire. The earth is cleansed by sweeping, or by washing, or by lighting a fire upon it:

or if a cow lies down upon it, or walks over it, or in time it will purify itself. If a cow touches any food with her mouth, or a hair, a fly, or any other insect falls therein, it is purified by ashes or water. If it is defiled by any filth falling off his own body, he must wash it with water, or scour it with earth, till it is perfectly clean. If he defiles himself in the upper parts of the body, excepting the hands, he must scour himself with earth, and bathe. If he defiles himself in the lower parts, he is purified by washing the parts. If he is defiled by drinking wine, or by having connection with an impure woman, or by any human excrement, he is purified by washing, scouring with earth, and washing again, if below the navel; but if it happens above the navel, then after the second washing, he must anoint the parts with ghee, cow's milk, and curds, and cow's dung and urine, and he must also drink three handfuls of river water. If he is defiled by the touch of a washerman, or a dealer in leather, or an executioner, or a hunter, or a fisherman, or an oilman, or a tame hog, he is purified by water alone. But if he touches an unclean woman, a sweeper, a finner, a corpse, a dog, ass, cat, crow, cock, or hen, or a mouse, or a camel, or is defiled by the smoke of a corpse that is burning; or by the dust shaken off an ass, dog, sheep, or goat, he must go into water with his cloaths on, look at the sun, and repeat some particular prayers. If he touches human fat or bone, he must bathe with his cloaths on; or drink three handfuls of water; or look at the sun; or put his hand upon a cow. If he is soiled with the blood of clean animals, he is purified by scouring himself with earth and water. If a garment of wool or silk, is

is polluted by such things as would require a man, if touched, to bathe, it is purified by the wind or sunshine.

IMPERPER DRESS.

It is reckoned indecent for a Brahmin, a Kehteree, or a Byss, to wear any part of their dress of blue, unless it be of silk or wool. Excepting a Brahminice at night; and a Kehteree woman, whilst a bride, or at a feast, and a Byss woman when performing Sheradh. But they all take it off during meals.

FORBIDDEN FOOD,

HUMAN flesh, beef, horse-flesh, house fowls, parrots, Shahruk, pigeons, owl, vulture, camelion, Kirdaneh, Sarees, Pepcehch, water-fowl, frogs, snakes, mungoose, and all animals whose claws are joined together. All tame animals, excepting goat, red water-fowl, heron, dried flesh, the five kinds of Rohoo fish, all carnivorous animals, camel, elephant, rhinoccros, monkey, worm; of all kinds, camels and mares miik; and the milk of all animals with parted hoofs; the milk of wild animals, and the milk of a cow for thirteen days after calving. The milk of a cow whose calf has died, till she has another; garlick, carrots, onions, grain that has grown in unclean ground; grain that has been touched by the foot of a man, or by the hand of an unclean woman. Any thing that comes from the house of an adulteress, or a thief, or of a carpenter, or of an usurer, or of a blacksmith, or of a polisher of metals, or of a goldsmith, or of a washerman, or of an executioner, or of a dealer

in leather, or of a publick singer or dancer, or of one who sells arms, or of a distiller, or of a physician, or of a surgeon, or from the house of an hunter, or an eunuch. Neither is it lawful to eat any thing that has been dressed for the Dewtahs. Nor the food, nor leavings of any person who is mourning for a relation, nor the food of an irreligious woman, or of a great sinner. Cheese, and every thing of that kind that is made of milk, is also forbidden: and whatever is dressed without water or oil; and any thing dressed overnight; or any food that is defiled, and unpurified.

NEITHER is it allowable to eat before performing some ceremonies, which will be now described.

The Manner of DRESSING FOOD, and the Ceremonies to be observed before MEALS.

EVERY time before cooking, if it be in the house, the ground and part of the wall must be plastered with cow-dung and earth. If it be abroad, then as much ground as will contain all the cooking utensils, must be plastered in the same manner. No person, but the cook, must enter this place. The cook first bathes himself, then puts on a Dhowtee, and covers his head. If a piece of paper, a dirty rag, or any other filthy thing, falls upon the ground, which has been spread with cow-dung and earth, the food is spoilt. He must then begin again, by plastering the ground a-fresh with cow-dung and earth. The cook must be either a woman, or a Brahmin, who makes it his particular business, or a relation; unless the master of the family cooks himself.

BEFORE eating they plaster the ground with cow-dung and earth. They never spread any covering over the ground, but may sit upon a plank, or a stool.

THE following ceremonies must always be performed before meals, 1, Hearing some part of the Bedes. 2, Sprinkling water, as a libation for their ancestors. 3, Presenting some of the food to their idol. 4, Throwing a little food upon the ground, as an offering to the Dewtahs. 5, Giving some part to the poor. When these ceremonies are concluded, the children eat first, then the man's relations, and last of all himself. Two cannot eat out of one dish, not even infants. Only the cook can serve up the viands. He eats after all have done. For drinking, every one has also a separate cup. Formerly a Brahmin would eat at the house of a Kehteree or a Byfs, and they were also allowed to eat at his. But since the commencement of the Cal Jowg, no one will eat but in the house of his own particular cast. Formerly they used for their plates and dishes the leaves of trees, as well as gold, silver, brass, and *roeyeen*, and would not use copper, earthen ware, or stone. Now they refuse to eat out of a broken dish, or from off the leaves of Peepul, or Akh. They account it improper to eat more than once in a day, and once in a night..

Of their F A S T S.

The first kind. When they neither eat nor drink, for a day and night. There are twenty-nine such fasts in the course of the

the year, that are indispensable, viz. the two Akadussys and Duadussys of every month, Sewrat, Chutterdusly Suckulputch of Bysakh, which is the anniversary of the birth of Nersingh. The Tertya Suckulputch of Bysakh, or the nativity of Purrishram. The ninth of the Suckulputch of Cheyte, the nativity of Ram. Ashtoomee Kishenputch of Sawen, the nativity of Kishen. Some, at these times, abstain from eating grain, or from some particular kinds only.

The second kind. He fasts during the day, and eats at night.

The third kind. He eats nothing but fruits, and drinks milk or water.

The fourth kind. He eats once during the day and night.

The fifth kind. He eats only one particular kind of food, during the day and night; but as often as he pleases.

The sixth kind. *Chanderayin*, which has been described.

The seventh kind. He neither eats nor drinks for twelve days.

The eighth kind. This lasts twelve days. The first three days, he eats a little, once in a day. The next three days, he eats only once in the night. The next three days, he never eats any thing, unless it is brought to him. And during the last three days, he neither eats nor drinks.

The

The ninth kind. This lasts fifteen days, after the following manner. For three days and nights, he eats only one handful at night. For the next three days and nights, if any one gives him such an handful, he eats it, otherwise he does not take any sustenance. Then he eats nothing for three days and nights. The next three days and nights, he takes only a handful of warm water each day. The next three days and nights, a handful of warm milk each day.

The tenth kind. For three days and nights, he neither eats nor drinks. He lights a fire, and sits at a door where there enters a hot wind, which he draws in with his breath.

The eleventh kind. This also lasts fifteen days, thus. Three days and nights, he eats nothing but leaves. Three days and nights, nothing but the Indian fig. Three days and nights, nothing but the seed of the lotus. Three days and nights, nothing but Peepul leaves. Three days and nights, the expressed juice of a particular kind of grass called *Doobah*.

The twelfth kind. The following is his regimen for a week. 1, day, milk. 2, Milk-curd. 3, Ghee. 4, Cow's urine. 5, Cow's dung. 6, Water. 7, Nothing.

DURING every kind of fast, he abstains from flesh, adefs, lubya, honey, and molasses; sleeps on the ground; plays not at any game; has no connection with woman; anoints not himself with oil; neither shaves;

shaves; and every day he bestows charity, and performs other good actions.

Of S I N S.

THEY reckon these of seven degrees.

S I N S of the first D E G R E E.

KILLING a Brahmin. 2, Incest with his mother, 3, Drinking spirituous liquors, excepting the Sooder, with whom some kinds is not unlawful. There are three kinds of spirits; that distilled from rice or other grain; what is obtained from fruits or berries; and what is made from molasses and other sweets. The three are forbidden to the Brahmin, but the Kehteree, and Byss are only prohibited from the two first. 4, Stealing ten mashahs of gold. 5, Not making expiation for either of these sins for a year.

S I N S of the second D E G R E E.

LYING concerning cast. Speaking reproachfully of any one to the king. Giving the lie to his tutor. Committing incest with his sister. Ravishing a virgin. Committing adultery with a sweeper, a dancing girl, a fisherman's wife, or a friend's wife, or with a daughter-in-law. Forgetting the Bedes. Giving false evidence. Selling a relation. Eating any thing that is unlawful. Breach of trust. Stealing a man, a horse, jewels, or silver. Getting possession of land by fraudulent means.

SINS.

S I N S *of the third D E G R E E.*

KILLING a cow. Committing adultery with any women that are not prohibited in the first and second degree. Theft. Killing a woman, or a Kchterec, Byfs, or Sooder. Practising magick. Committing oppression. Exacting illegal fines. Being a pimp in any degree. Being a prostitute. Treating with disrespect his tutor or parents. Usury. A Brahmin or Kchteree trading, unless they do it through necessity: but then he may not deal in the following articles; oil, salt, sweetmeats, dressed food, sesamé seed, red cloths, hempen or linen, or woollen cloths, fruits, medicines, arms, poison, flesh, perfumes, milk, honey, milk-curd, wine, indigo, lack, grafts, or water: nor any thing made of leather. But on no pretence shall he neglect to perform *Juggen* to the Dewlahs, and reading the Bedes with his spiritual guide.

OTHER sins of the third degree are, neglecting to put on the *Zenar* at the proper age; refusing assistance to his relations in a manner befitting his circumstances; selling his wife, son, garden, or pond. Digging out of the earth any plant that he has not occasion for; reading books of any other religion. If a Brahmin enters into service, he sins in this degree. Also the younger brother marrying before the elder, is accounted a sin of the third degree.

S I N S *of the fourth D E G R E E.*

DISSIMULATION. Sodomy. Injuring a Brahmin. Smelling at wine, urine, or dung.

SINS

S I N S of the first D E G R E E.

Killing any of the following animals; an elephant, horse, mule, deer, tiger, cat, bull, lion, jackal, and also fifteen birds, but from those who are not subjected to them, by the law, such as the peacock, &c. A Bily dealing in any of the articles prohibited to a Brahmin or Kshatriya in the former degree. Lying, & bearing a false witness.

S I N S of the first D E G R E E.

"Killing her" refers to his wife. Killing out of the hand, or vessel of a Brahmin.

S I N S of the first D E G R E E.

Sex: (male, female, & hermaphrodite).

Age: Below sixteen, there is a particular exception.

The *Yogi*, that is to say, he who Brahma will transfigure into a deer, camel, &c. &c. &c. when he will again become a man; that he will be born in the fields, or die of a violent death, imperceptibly, & the *Yogi* will be born, and die of a violent death by degrees, and throw it into the fire. To quit his family for twelve years, and beg with a human skull in his hand, confessing his wickedness at every door. This is provided he kill'd him by accident; but if the murderer was willful, he must perform this penance for twenty-four years.

O U T W A R D S I N S.

There are innumerable; but the twelve following are accounted the worst, 1, *Kerasz*, being under the influence of anger. 2, *Lowbh*, induced by avarice. 3, *Dareezkh*, malice. 4, *Rag*, delighting in worldly pleasure. 5, *Maz*, pride. 6, *Mach*, ignorance. 7, *Mud*, being intoxicated with liquor, riches, youth, power, or knowledge. 8, *Sil*, wilfulness; when at the loss of riches, or reputation, or for the absence of friends. 9, *Marmato*, considering the things of this world as his own. 10, *Azmar*, self love. 11, *Bhi*, fearing any but God. 12, *Hizh*, rejoicing at his own virtue, and at his enemy's vice.

It is the endeavour of all men who have a proper sense of the Almighty, to get free from these twelve human imperfection; and render themselves worthy of His divine blessing. Some say that all evil actions may be comprised under ten heads; of which number the three following violate the heart: 1, Adopting the evil sentiments of another. 2, Evil inclination. 3, Thinking ill of God's elect. Three corrupt the body, viz. 1, Seizing another's property. 2, Distressing the innocent. 3, Adultery. And four pollute the tongue, 1, Abuse; 2, Lying; 3, Slander; 4, Impertinence.

Oh Lord defend us from these offences, and shower down thy mercy upon us.

PLACES dedicated to divine Worship.

The enlightened part of mankind, are sensible that true righteousness is an upright heart; and believe that God can only be wor-

shipped in holiness of spirit. But priests, who know the weakness of vulgar minds, have found it necessary to engage their imagination by the contemplation of visible objects. With this view they have declared particular places holy, and enjoined pilgrimages; which serve as a means of professing their faith; and the promise of future reward, make men perform the journey with enthusiastic cheerfulness.

THEY are of four kinds. *The first, called Dive,* are dedicated to Brahma, Bishen, and Mahadeo. Of these the principal, are the following twenty-seven rivers, 1, Ganges. 2, Serfooty. 3, Jumna. 4, Nerbudda. 5, Beypassa, commonly called Beyah. 6, Buttistah, vulg. Behet. 7, Kowshekee, near Rohtass in Penjah; and part of it goes to the west quarter of Ghurhee. 8, Nundawuttee. 9, Chunderbhaka, vulg. Chinab. 10, Seryoo, vulg. Sirow. 11, Suttewlee. 12, Tapee, vulg. Tipenee; Burhampoor is upon its banks. 13, Purrawuttee. 14, Passawuttee. 15, Goomtee, near Dewarka. 16, Gundnkee; Sultanpoor, and the Soubah of Owdh are upon its banks. 17, Bahode. 18, Deeka. 19, Gowdaweree; Putten in the Dekhan, stands in its banks. 20, Tamispermee, in the extremity of the Dekhan; it produces pearls. 21, Chirmenowtee. 22, Owrna, near Benaris. 23, Irawuttee, vulg. Rawee; Lahore is upon its banks. 24, Sutdduroo; Ledyaneh is upon its banks. 25, Bheemruthhee, also called Bheema, is in the Dekhan. 26, Pernasowna. 27, Bokhra; is in the Dekhan. 28, Atchmeeya. Some include the river Sind (or Indus). Each of these rivers being dedicated to one of the Dewatahs, has particular properties ascribed to it. There are also many places

places upon the banks of these rivers that are held sacred, amongst which is the town of Sowroon, on the banks of the Ganges; whither multitudes resort on the 12th of Aghun.

CITIES that are called DIVE, from being dedicated to BRAHMA, BISHEN, or MAHADEO.

KASHEE, vulg. Benaris. The city, and round it for five cose, is held sacred. Pilgrimages are made to it throughout the year; but on *Sewrat* multitudes flock there from great distances. It is considered very fortunate to die here. The Hindoos say, that there are several kinds of *Muckut*, viz. *Salookee*, passing immediately through Paradise to *Kylas*. They say, that after a man has enjoyed Paradise, he will return into this world, and after undergoing various transmigrations, he will at last proceed from Paradise to *Kylas*, from whence he will never return. *Sameepee*, is when a man in return for his righteousness, after breaking the elementary bonds, is admitted into the service of God's elect, and never returns to this world. *Sawjee*, when having passed through all the degrees of rewards and punishments, he obtains immortal felicity, or the enjoyment of *Muckut*.

AJEWDHEYA, vulg. Owdh. It is held sacred ground, to the distance of forty cose north, and twenty cose south. It is a place of great resort on the ninth Suckulputch of Chye.

OWNITKA, vulg. Owjein; all round it for two cose, is esteemed holy. On the *Sewrat* great numbers of people assemble here.

KANTEE, in the Dekhan; all round it for twenty cose is accounted holy. On the eighth of every Hindoo month, that falls on a Tuesday, this is a place of great religious resort.

MEHTRA. All round for the distance of forty-eight cose is held holy. The place was held sacred before the birth of Kishen. The grand days at this place are the 23d of Bhadun, and 15th of Kartick.

DOWARKA. The country for forty cose in length, and twenty cose in breadth, is esteemed holy. Pilgrimages are made thither on the feasts of *Dewalce*.

MAYA, vulg. Herdewar, on the banks of the Ganges, for eighteen cose in length is considered holy. Great numbers of pilgrims come here on the 10th of Cheyte.

THE above seven Cities are called the seven *Lowpree*.

PYAG, now called Illahabas; all round for twenty cose, is esteemed holy. They say, that when a man dies at this place, whatever he wishes for, he will obtain in his next regeneration. Although they believe that suicide in general will be punished with torments hereafter, yet they consider it meritorious for a man to kill himself here. This place is visited by the devout, throughout the year; but more especially in the month of Maugh.

NUGGERKOTE. Round for eight cose is accounted holy. Great multitudes of pilgrims assemble here on the 8th of Sawun, and Cheyte Suckulputch.

CASHMEER, is also esteemed holy land, being dedicated to Mahadco; and some parts are esteemed peculiarly sacred.

Religious places of the second rank, called *Affoor*, are dedicated to the race of Dyte. These on many occasions unite with the Dewtahs, but the latter are purer. The Dyte are the source of tum (anger), and assume hideous forms. Their temples are placed in Patall.

Religious places of the third rank, called *Arkh*, are dedicated to the Rehkehser. These are virtuous men, who are rewarded with high rank near the throne of God. Their temples are very numerous, and amongst them are Neemkhar, Phoker, and Khowshub in Budderee.

Religious places of the fourth rank, called *Manook*, who are virtuous men, a degree inferior to the *Rehkehser*. These have also many temples, amongst which are Koorkeyte and forty cose round it. Multitudes assemble here during eclipses of the sun and moon.

There are certain rules laid down for each pilgrimage; and various rewards are promised to those who perform them.

O thou, who seekest after knowledge, learn a lesson from these fables! Every atom of the creation, is a sublime temple, which the Deity hath created, that human imagination may not wander in vain pursuits.

Of MARRIAGE.

THE Hindoos have eight kinds. 1, *Brahmee.* The virgin's father, or her nearest male relation, goes and brings the bridegroom to the house where she dwells, and makes preparation for the marriage. Then the girl's grandfather, or her brother, or any other male relation, or her mother, saith before the company, "I have betrothed such a woman to such a man." And the man gives his consent in the presence of the same people. Then they perform the Howm, and both parties declare that they have not any bodily imperfection, or insanity of mind. After this one of the girl's female relations washes the feet of the bride and bridegroom. Next the bride and bridegroom mark themselves with a Khushkeh. There are placed in the middle of the assembly three vessels, one containing rice, one curds, and the other honey, which, after performing certain prayers, are given to the bride and bridegroom to eat. When all this is done, the couple are dressed out, and carried to a corner, where they sit with a curtain between them. The father of the woman, with all his sons, look towards the east, whilst a Brahmin repeats some prayers, after which he gives the bride and bridegroom some rice, and five beetle-nuts each. Then the curtain is drawn up, and the bride and bridegroom throw the rice and beetle-nut upon each other. The Brahmin now puts the woman's

man's hands into the man's, and after repeating a prayer, separates them, and then ties together the hands of each with a slight thread. Then the bride's father takes hold of her hands, and gives her away to the bridegroom, saying, " May there always be a partnership between you, and may it produce benevolence and satisfaction." To conclude, they light a fire and carry the couple round it seven times, which ceremony makes them man and wife; and till this is performed, it is allowable to break off the match. 2, *Dive*, At a *Juggen*, all kinds of things are bestowed in charity, at the same time a virgin is given to a Brahmin; and this is their marriage ceremony. 3, *Arysh*, is when a virgin is given in exchange for a cow and a bull, which ceremony completes their marriage. 4, *Rajepultry*, is when a virgin is married with the ceremonics of *Brahmee*, during the performance of a *Juggen*. 5, *Affur*, is when a large sum of money is given to the girl's family by the bridegroom; and which constitutes their marriage. 6, *Kandhir*, is when they marry from mutual affection. 7, *Raksh*, is when any one takes away a man's daughter by force to his own house, and marries her there. 8, *Pyshatch*, is when a man is obliged by law to marry a girl whom he has ravished.

Of these eight kinds of marriage, the four first are entered into only by Brahmins. The fifth is peculiar to the *Byss* and *Sooder*. The sixth and seventh for a *Kehteree*. The eighth is held disgraceful by all.

THE Brahmins never give any dower to their wives. In the former Jowgs a Brahmin used to marry out of all the tribes; but it was not lawful for any one of the others to wed a Brahminee, neither were superiors and inferiors permitted to intermarry. But now no one chooses to marry out of his own tribe; and even the different branches of each marry only amongst themselves.

THERE are various tribes of Brahmins, but those most esteemed are descendants of the seven *Rekkhvir*, viz. Kushp, Ater, Bhirdwaj, Billwametre, Gowtum, Ungera, and Pullesee. Each of these have many branches, and the descendants of each of the seven original stocks are called *Kull* and *Gowvir*. A man and a woman of the same *Gowvir*, may not marry together, if their relationship be ever so distant.

THE Kehterec, Byss and Sooder, are each obliged to employ a Brahmin of one of the above seven *Gowvirs*, to perform their marriage and other ceremonies; and a Brahmin so officiating is called *Purrowhit*. It is not lawful for a man and woman to marry, whose *Purrowhits* are both belonging to one *Kull* or *Gowvir*. Upon marriage, the woman quits her family's *Gowvir*, and goes into that of her husband. A younger brother cannot marry before his elder. They do not hold it commendable for the bride to be younger than eight, nor older than ten years. Twenty-five years they reckon the properst age for the man, and think it a folly for any one to marry after fifty. Excepting a Prince, it is not thought right for a man to have more than one

one wife, unless she proves sickly or barren, or her children die in their infancy. In these cases, he may marry ten wives; but if the tenth prove exceptionable, he may not marry any more. If the first wife is unexceptionable, and yet he wants to marry another, he is obliged to give the first wife one third of his estate.

IT was formerly the custom, that when any Rajah wanted to dispose of his daughter in marriage, he invited all the neighbouring Princes to a feast, at which his daughter made her appearance, and upon whomsoever she fixed her choice, she put round his neck a string of pearl. This ceremony was called *Sewyembir*.

Of D R E S S.

Singher, signifies to ornament. Man is ornamented by twelve things. 1, Trimming the beard. 2, Cleansing the body by ablution. 3, Making the *Kushkeh*. 4, Anointing with odiferous oils. 5, Gold ear-rings. 6, A *Jammah* *, which is tied on the left side. 7, *Mokt*, the gold tassel or fringe that hangs out of the turband. 8, Sword. 9, *Jemdher*. 10, Ring. 11, Eating beetle. 12, *Mouzah* †.

WOMEN are ornamented by sixteen things. 1, Bathing. 2, Anointing with oil. 3, Plaiting the hair. 4, Jewels worn on the top of the head. 5, Anointing with sandal. 6, Putting on cloaths, and which are of various kinds. The sleeves of some

* A long gown.

† A kind of boots.

dresses reach below the ends of the fingers, and others come only to the elbow. Mostly they wear a *Peishwaz*, without any skirt, and which is called *Ungeeah*. Instead of drawers, some put on a *Lengha*, which is a *Lowngee* stitched on both sides, and fastened with a belt. It is also made after various other forms. Some have a *Dunddeya*, which is a long sheet worn over the *Lengha*; part of it is thrown over the head, and one end fastens round the waist. They also sometimes wear veils, and long drawers.

7, The *Kushkeh*. Some, besides the *Kushkeh*, ornamented the forehead with jewels. 8, Lamp-black, with which they make a beautiful collyrium. 9, Ear-rings. 10, Nose jewels. 11, Necklace. 12, A string of flowers, or pearl, hanging from the neck. 13, Staining the hands. 14, A belt, ornamented with little bells and jewels. 15, Ornaments for the feet. 16, Beetle. To which may be added soft blandishments.

F E W E L S.

Scisphool, a flower resembling the marigold, made of gold, and worn on the head. *Mang*, an ornament worn upon the parting of the hair of the head. *Gowbilladudir*, is an ornament for the forehead, consisting of five short points, and a long one. *Schra*, seven strings of pearl, or more, interspersed with natural flowers. This is fastened to the forehead, and covers the face. It is chiefly worn at marriages, and by a mother on the birth of a son. *Teeka*, a jewel in the shape of a crescent, which is worn upon the forehead. *Binddee*, a round piece of gold smaller than a mohur, which is worn upon the forehead. *Khuntehla*, an ear-ring of a conical form. *Kurrenphool*, an ear-ring resembling a rose. *Deerbutcha*, another kind

kind of ear-ring. *Perpulputty*, small crescents, nine, or more, of which are worn in each ear. *Ballee Chum:palullee*, a small golden rose, worn on the thick part of the ear. *Mowrbhentair*, an ear-ring in the shape of a peacock. *Beyser*, a kind of nose jewel. *Phoolee*, resembles a rosebud with a stalk, and is worn in the nose. *Lowng*, is a golden clove, which is worn in the nose. *Nut,h*, a gold ring, upon which are a ruby and two pearls, or other jewels; it is worn in the nose. *Gelochband*, a necklace, consisting of five or seven strings of very small gold roses. *Har*, a string of pearls, and flowers hanging from the neck. *Hins*, a collar. *Kungun*, a bracelet. *Gujreh*, a bracelet of pearls and gold. *Teevee*, five gold barley corn strung upon silk, and worn round the wrists. *Choor*, another kind of bracelet. *Baice*, a small kind of bracelet. *Chooreen*, another very small kind of bracelet; seven of which are worn round each wrist. *Bazeband*, ornaments for the arms. *Taar*, a hollow ring, worn upon the arms. *Ungoothee*, rings, which are of various forms. *Chedirghunta*, gold bells, strung upon silver wire, and worn round the waist. *Kutmekhta*, a gold belt. *Jeeher*, three gold rings for each ankle. *Choora*, two half circles made of gold, which join round the leg. *Doondnhee*, like the *Choora*, but ornamented with engravings. *Mussowree*, differs from the *Doondnhee* in nothing but the engraving. *Payil*, rings worn round the ankles. *Ghoong-roo*, little gold bells strung upon silk, which are worn about the ankles, between the *Jeeher* and *Payil*. *Bank*, ornaments for the top of the foot, and which are either square or triangular. *Bectcheva*, toe rings, half a golden ball. *Unwut*, is a ring worn upon the great toe.

THE jewels above described are made either plain, or ornamented with jewels; and are of various fashions. The Hindoo goldsmiths are such exquisite workmen, that sometimes they charge a gold mohur for working a tolah of gold. His majesty has pointed out to them many improvements.

W O R K M E N.

THE jewellers of other countries fasten jewels in the settings, with lac; but those of Hindostan make use of a kind of gold which they call *Kurden*, and which is so malleable, that the story of Parvez's gold which he could mould with his hand like wax, seems credible. It is prepared by stratifying very thin plates of gold with field cow-dung, and a particular kind of salt called *Sambhir*, when it is put into a fire of cow-dung, which is suffered to expire. And these operations are repeated till the gold is sufficiently refined. When it is thought to be quite pure, it is put into an earthen vessel, with lime juice, or some other acid, and placed in the fire. After this, it is wound round a stick, and if it is not sufficiently ductile, the stratifications are repeated. The goldsmith first puts a little lac into the socket, and over it a piece of this *Kurden* gold. Then he presses down the stone upon the gold, and fastens the ends over the sides; which fixes the stone so fast, that there is no danger of its falling out. A goldsmith charges sixty-four dams for making a tolah of this *Kurden*.

Zernghshan. He enlays with gold, silver, crystal, cornelians, or steel. For every tolah of gold that is enlaid he charges 12 tolahs.

Iabs. If he enlays ivory, fish's teeth, or horn, with silver, he charges twice the quantity that is expended.

Kesw. He enlays with gold and silver, in a manner that somewhat resembles a file. For a tolah of gold, he charges one hundred dams; for a tolah of silver sixty dams. This is chiefly used for ornamenting arms.

Mienkar, channels cups, flaggons, rings, &c. He first lays on the colour, and after enamelling, puts the metal into the fire two or three times. For a tolah of gold that he enamels, he charges sixteen dams, and for a tolah of silver seven dams.

Saddkar, a plain worker in gold or silver. For one tolah of gold five dams and half; and for a tolah of silver two dams.

Sulukkar, pierced worker; he is paid double the price of the Saddkar.

Mimukkar, raises flowers, &c. by means of a stamp. For a tolah of gold one dam.

Hemkar, enlays with little grains of gold. For one tolah of gold one rupee; and for a tolah of silver half a rupee.

Sembef, makes gold or silver lace, which is used for sword belts, &c. For working one tolah of gold twenty-four dams; and for one tolah of silver sixteen dams.

Sevadkhar,

Sewadkhar, fills with *Sewad*, or black varnish, engravings upon gold or silver, and polishes the ground. The black varnish is a composition of tutty, silver, lead, copper, and brimstone. For fine work, he charges two rupees for a tolah weight of the thing varnished.

Zirkowb, makes gold and silver plates.

THERE are also stone engravers, lapidaries, founders, and other artists, whose excellencies cannot be described here.

CEREMONIES on the BIRTH of a CHILD.

IMMEDIATELY upon the birth of a child, the father bathes himself in cold water, makes offerings to the Dewtahs, and the Sheraadh for his ancestors. After which, he stirs with a gold ring some honey and ghee, which he puts into the mouth of the infant. Then the midwife cuts the child's navel string, when the whole family become unclean. Whilst they continue in this state, they abstain from performing the Howm, worshipping the Dewtahs, reading the Gayteree, and all other ceremonies ; confining themselves to inward remembrances of the Deity. If the child's father is a Brahmin, all who are related to him, as far as the fourth degree of consanguinity, are unclean for ten days. The relations in the fifth degree, for six days ; those of the sixth degree, for four days ; those of the seventh degree, for three days ; those of the eighth degree, for one day and one night ; those of the ninth degree, for four

pehrs.

pehrs. And at the expiration of the above prescribed periods, they are cleansed by ablutions. If the father is a Kehteree, the family are unclean for twelve days, and if a Byss, or Sooder, fifteen days. The inferior branches of Sooder, are unclean for thirty days. During this time strangers will not eat in their houses. This state is called *Sewtuck*. But a prince is not subject to this uncleanness, nor any of his attendants; nor a physician; nor a cook; but on the sixth day they perform some religious ceremonies, and make rejoicings, and wash the mother and child.

THE next day after the expiration of the *Sewtuck*, they name the child, and draw his horoscope, to which one of the letters of his name must have some affinity. This name never consists of more than four letters. At the commencement of the fourth month, they place the child in the sun; before that time he is never carried out of the house. The fifth month, they bore his right ear. The sixth month, if it is a boy, they place round him various kinds of food, and let him eat whatever he chooses. If it is a girl, this ceremony is delayed till the seventh month. When the child is a year old, they shave his head. Some delay this till the third, and others till the fifth year. On the fifth year, they make rejoicings, and put the child to school. They always celebrate his birth-day, and every year make a knot on a thread of silk. For every one of these occasions, they have particular ceremonies and rejoicings.

HINDOO FESTIVALS.

IN the month of Cheyte. 1, *Serijhtyad*, the Purwah of Suckulputch. 2, *Nowrat*, the nine first nights of the year. This is a great festival of Durga, particularly at Nuggerkote. 3, *Sirry-puncheen*, the fifth Tit,h of Suckulputch. 4, *Asooga Ufttoomeen*, the eighth Tit,h of Suckulputch. 5, *Ramnomeen*, the ninth Tit,h, the birth of Ram. 6, *Chowterduſs*, the fourteenth Tit,h, 7, *Poorummaſſee*, the fifteenth Tit,h. 8. *Purwa*, the first Tit,h of Kishenputch.

IN the month of Bysakh. 1, *Teej*, the third Tit,h of Suckulputch, the birth of Purriſhram. 2, *Suthmee*, the eighth Tit,h. 3, *Chutterduſſy*, the fourteenth Tit,h, the birth of Nirſingh. 4, *Amavus*, the thirtieth Tit,h.

IN the month of Jeyte, 1, *Chuttert,hee*, the fourth Tit,h. 2, *Duff-meen*, the tenth Tit,h. This day they call *Duffereh*.

IN the month of Affar, the seventh, eighth, and eleventh Tit,hs ; and according to ſome the fifteenth also.

IN the month of Sawun, 1, *Poorummaſſee*. 2, The eleventh Tit,h of Suckulputch, which with the Brahmins is the greatest festival throughout the year. On this day they wear round their wrists the *Rackhee*, which is a thread, ſometimes ornamented with pearls. 3, The fifth Tit,h of Suckulputch.

In the month of Bhadun. The fourth, fifth, sixth, and twenty-third Tit,hs. The last is the birth of Kishen. Others place this event on the seventh of Sawun.

In the month of Assin. The first nine nights, which they account very holy; together with the tenth Tit,h, which they also call *Dchfereh*. This is the vulgar reckoning; but in their books the *Dchfereh* is placed in the month of Jeyte; and this festival is there called *Beyy Duffeen*. They dress themselves out on this day, and wear on their heads green barley. On this day every mechanick worships his tools, which he considers a great ceremony. This is the greatest holiday for the Kehteree. Others add to the foregoing festivals, the *Seradb*, or *Kunnagut*, on the fifteenth Tit,h of Kishenputch. During all these fifteen days they bestow charity.

In the month of Katick. *Purwa*. This they call *Bul Raj*, and account it a great festival. On this day they dress out their cattle. The second, ninth, eleventh, twelfth, and thirtieth Tit,hs are also festivals. The last is the *Dewalee*, which, like the *Sheb Berat* of the Mohammedans, is celebrated with illuminations. It begins on the 29th, which night they reckon lucky for many undertakings, and for playing at dice. This is the greatest Byss festival.

In the month of Aghun. The third, seventh, eighth, and ninth Tit,hs.

In the month of Poos. The eighth of Suckulputch.

IN the month of Maug. The third, fourth, fifth, and seventh Tit,hs. The fifth they call *Buffunt*. It is the commencement of spring, and they celebrate it with great rejoicings; throwing at one another different coloured powders, and singing. In ancient books, the seventh Tit,h is accounted the greatest festival in this month.

IN the month of Phagun. The eleventh Tit,h of Suckulputch, which they call *Hoolee*. It begins properly on the thirteenth, and continues till the seventeenth. It is a season of great merriment, which is much increased by throwing at one another powders of different colours. On the last night, they light fires, and throw into them various things. This is a Sooder festival. The twenty-ninth day and night of this month, they call *Sewrat*. They keep awake all night, and account it lucky for particular undertakings.

THE Brahmins have also the following holidays in every month. 1, Aslitomeen; 2, Chowturdussy; 3, Poorunmaffee; 4, Amavus; 5, Sunkerant; which is the day when the sun moves from one sign into another.

The C E R E M O N I E S with the D E A D.

WHEN a man is so ill that his life is despaired of, they take him from off his bed, and place him upon the ground; shave his head, and wash his body. The Brahmins repeat certain prayers over him, and his family bestow charity. Then they plaster the ground with cow-dung, and strew it over with green grafts. After which they

they lay him down to sleep upon the grass upon his back, with his head towards the north, and his feet towards the south; or if a river or tank be near, they carry him there, and place him up to his middle in water. When his dissolution approaches, they put into his mouth Ganges water, gold, ruby, diamond, and pearl, and place upon his breast a Tulsy-leaf, which the Hindoos esteem holy; and make a Kushkeh upon his forehead with a particular kind of earth. They also give away a cow. When he expires, his son, his younger brother, his scholar, and particular friends, shave their heads and beards: some defer it till the tenth day. Then they dress the corpse in a dliowtee, and a winding sheet. If a woman dies during the life of her husband, they do not shave her head, but dress her in her ordinary cloaths. The corpse is carried to the side of the river, and laid upon a pile of Palas wood. A Brahmin then repeats some prayers, and pours some ghee into the mouth of the deceased, and puts small grains of gold into his eyes, nose, ears and other apertures. If the deceased leaves a son, he sets fire to the pile, otherwise his younger brother, or also his elder brother. All his wives embrace the corpse, and notwithstanding their relations advise them against it, expire in the flames with the greatest cheerfulness. The funeral pile for great people, is made of lignum aloes, and sandal wood.

A HINDOO wife who is burnt with her husband, is either actuated by motives of real affection; or she thinks it her duty to conform to custom; or she consents to avoid reproach; or else she is forced to it by her relations.

THEY

THEY burn not a Sonnyassy, nor an infant who has not cut its teeth, but bury them, or throw them into the river. Neither ought any of the following descriptions to be burnt; one who does not believe in the Bedes; one who acts contrary to his faith; a thief; a woman who has murdered her husband; one who has committed any of the five deadly sins; nor a drunkard.

If the corpse cannot be found, they make an effigy of the body with reeds, and cover it with deer-skin and Palafs, and a cocoa nut serves for the head. This they pray over, and burn.

If a wife is pregnant at the time of her husband's death, she is not allowed to burn herself, till after her delivery. If he dies on a journey, the wives burn themselves along with his cloaths, or any thing else that belonged to him. Some women who have been prevailed upon, by their relations, or have persuaded themselves against burning with the corpse, have found themselves so unhappy, that they have cheerfully submitted to expire in the flames, before the next day.

AFTER the corpse is burnt, his relations and friends dishevel their hair, reverse their zenars, and bathe themselves; each leaving on the side of the river two handfuls of Sesamè seed; and after performing these ceremonies, they stand upon a green spot. The friends of the deceased exhort his relations to bear their loss with patience and resignation, and accompany them home, the young people walking in front. When the relations arrive at the door of

of the house of the deceased, they taste a bit of *Neemb* * leaf, and then enter.

THE fourth day after the death of a Brahmin; or the fifth day after the death of a Kehteree; or of a Byſs the ninth; or of a Sooder the tenth day; the person who put fire to the funeral pile, visits the spot and performs certain ceremonies.

THE ashes and bones are collected together, and thrown into the Ganges. But if it is at a great distance, they put them into an earthen vessel, and afterwards enclose them in a bag made of deerſkin, and convey it to that river; on which occasion other ceremonies are performed.

If the deceased is a Brahmin, all his relations for ten days sleep on graſs, spread on the ground, and cook not any viſtuals, eating only what is ſent there, or can be bought at market. For ten days, the person who put fire to the pile, makes an offering of boiled rice and milk to the deceased, for the nourishment of his new body. They ſay that when the ſoul quits this earthly body, it animates another subtle body, which they call *Pereet*. And they believe, that as long as the ſoul continues in the *Pereet* body, it cannot enter Paradise. This *Pereet* body vanishes at the expiration of ten days, when certain ceremonies are performed upon the ſoul's entrance into another body, which is admitted into Paradise. This is for a Brahmin; but the

* Which is very bitter.

other tribes continue in the *Pereet* body according to the length of their respective *Sewtuck*.

SOME other ceremonies are also performed for Brahmins on the eleventh day; and for other tribes on the twelfth day.

If a Brahmin dies out of his own house, and an account of his death is received by his family in less than ten days after, whatever time is wanting to complete that space, during that they continue unclean. If the intelligence arrives after ten days, then they are unclean for three days. But his son, whenever he receives the intelligence, is unclean for ten days, although he had not put on the Zenar. If a child dies before he had cut any teeth, or before the seventh month, the family are unclean for one day only, and are purified by ablution. If the deceased child was two years old, they are unclean for a day and night. For the death of a child, from the time of shaving the head, till eight years of age, the family are unclean for three days and nights. For the death of a daughter, under ten years of age, the family are purified by one ablution. If she dies after that age, until the day she is betrothed, they are unclean one day. If she dies after marriage, her father's and her husband's family are unclean for three days:

M E R I T O R I O U S kinds of S U I C I D E.

THESE are five in number, 1, Starving. 2, Covering himself with cow-dung, and setting it on fire, consuming himself therein.

therein. 3, Burying himself in snow. 4, At the extremity of Bengal, where the Ganges discharges itself into the sea, through a thousand channels, he goes into the water, enumerates his sins, and prays, till the alligators come and devour him. 5, Cutting his throat at Allahabad, at the confluence of the Ganges and the Jumna.

F I N I S.



EXPLANATIONS

OF SOME SANSKRIT WORDS.

A

ABEDEEYA, the exercise of Au-
werunsuckut, or the internal power of
knowledge.

Abhow, privation.

Abadhpsheetoo, ignorance of the priva-
tion of what is required.

Aberaj, misconceiving, and putting a
false value upon worldly things.

Abeyshruj, vide Aneyshruj.

Abeehya, habitual virtue.

Abeyshooruj. Those operations of the
soul which lead to misconception.

Acharej, amongst the followers of Jine,
is one who explains to the noviciate
any difficulties that occur in his stu-
dies.

Adherem, unhappy consciousness.

Adehyatemk, pain occasioned by envy
and ill nature.

Adehbhowtek, pain occasioned by the
elements.

Adehdewik, pain inflicted by the Dewtahs.

Adhowt, amazement.

Adit, the sun. The father of the Dewtahs.

Aginhowter, a particular kind of burnt
sacrifice.

Ageeyan, ignorance.

Ahenkar, worldly desire.

Ahensa, not to kill or molest any ani-
mal.

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Ajewnej, a body that is not produced
by generation.

Akass, ether.

Akullisht, the inclination to do good.

Alsee, sloth.

Alubdwumkutto, fickleness.

Anewneeabhow, separation of two things.

Antentabhow, a negative that differs in
place, but agrees as to time.

Anoortektottoo, a mind not to be satis-
fied.

Anuntgeyan, analytic knowledge.

Anundersun, synthethic knowledge.

Anuntsook, total rest.

Apoorickh, deliverance from one pain
by such means as will not produce
another.

Apie, aqueous.

Apurttoo, proximity of time or place.

Apnee, shewing the cause in the place
required.

Apunchekurt, an invisible atom.

Appergeneh, despising and rejecting all
worldly possessions.

Art,hwed, the praise and reward of re-
ligious duties.

Arjsutter, the four Predicaments used
by the followers of Boodh.

Asmewaiykaren, external or apparent
cause.

Assulpurrutputchtoo, an appearance re-
sembling what is sought.

Asseecha, forgiveness of injuries.

Assempergeyat, when the imaginary form of the Deity vanishes from the mind, and nothing remains but the contemplation of his essence.

Asteeeye, not to possess more wealth than is really useful.

Affun, fitting in a particular manner.

Afunnya, irrational beings.

Asherum, the four Hindoo degrees of discipline.

Ashowmeedh - Juggen, a sacrifice performed by great monarchs.

Atma, the soul of the universe.

Atentick, the dissolution of ignorance.

Auwerunsuckut, the internal power of knowledge.

B

Bad, controversy in pursuit of knowledge.

Baiweeya, aerial.

Bede, the divine book revealed to Brahma. It was afterwards divided into four, viz. Rig, Jejer, Sam, and Atehrbun. This division is by some attributed to Byafs; whilst others maintain that Brahma uttered one from each of his four mouths.

Berhemcharee, the first of the four Hindoo degrees of discipline.

Betenda, indirect proposition.

Beyg, an accident produced by motion, and which becomes the cause.

Beeputcheesuttoo, knowing that in whatever placethere is not what is required, neither can there be the consequence.

Beyerjee, misapprehension.

Berag, comprehending and despising the things of this world.

Beychipt, when the heart is fixed upon one object, and is a little at rest.

Beapeyee, depraved knowledge.

Birbede, the cessation of the exercise of the external faculties of knowledge.

Beert, the inclination to do good or bad.

Beyedeh, sickness.

Behrantdurshun, corrupt knowledge.

Beyperj, searching after the Jowg, with earnest desire.

Beddya, science, art.

Bhawona, the means by which any thing is forgotten or recollected.

Bhutt, an action which produces good.

Bhoom, five states of the mind, viz.

Chipt, Mowdh, Beychipt, Eykagur Nyrodeh.

Bhoopirtee, the state when the mind is not able to distinguish between the elements and the senses.

Bidh Juggen, a very expensive sacrifice of animals; and at which large sums of money are distributed.

Biklup, doubt concerning the Deity.

Boodh, human knowledge.

Brimmah, God.

Byfs, or Bice, the third of the four Hindoo tribes.

Bysekh, foreign accident.

Bysheeshtee, the arrival at privation, which they reckon a distinct state.

C

Charburren, the four original Hindoo tribes, viz. Brahmin, Kehtcree, Bice, and Sooder.

Chickeerkha, the creative will of God.

Chit, desire of knowledge.

Chipt, when the heart is not fixed upon one object.

Chanderayen, a fast explained in p. 169.

Chundal, one whose father is a Sooder and his mother a Brahminee.

Chul, false preposition.

Chutternook, the union of four atoms.

D

Dan, alms.
 Deyet, a race of genii, created from fire.
 Derb, substance in general.
 Denook, the quantity of two atoms.
 Derug, the quantity of three atoms.
 Denedan, the expiration of one day of Brahma.
 Dehema, the heart having only one desire.
 Dehyan, keeping the heart fixed upon one object.
 Dehremdigh, the broom which a Jine always carries in his hand, to sweep the ground before he sits down, for fear of killing any insect.
 Dherem, happy consciousness.
 Dishtant, inference.
 Digneer, followers of Jine who go quite naked, and inflict upon themselves great severities.
 Dowkh, the cause of prudence.
 Dookh, pain.
 Doowekh, anger.
 Durwuttoo, progressive motion.
 Dundowt, prostration.
 Dhowtee, a piece of cloth worn over the lungowtee.

E

Eykagur, when the passions are so far subdued, that the heart never wanders from its primary object.
 Eysittoo, the power of creating and destroying.

G

Gaiybeyeh, the knowledge of past and future events, which the followers of Nee-aiy believe may be obtained by mortals, through righteousness.

Geeyan, omniscience; also worldly knowledge, and the knowledge of God.
 Geeyan Indree, the five senses.
 Gerakeyhl Summaput, contemplation of the elements.
 Girkeiter Summaput, when the mind employs only Atma.
 Girken Summaput, when the mind employs only one of the senses.
 Goon, sensible qualities.
 Gowrtoo, gravity.
 Gund, sinell.
 Gundhirk, the heavenly choristers.
 Gunnies Sikh, one who has followed the discipline of Jine for six months.

H

Hadet, expansion.
 Hust Joash, a composition of metals described in vol. 1, page 49.
 Heeyut, proof by inference.
 Herengirbeh, the invisible body.
 Hirsoo, the quantity of two atoms.
 Howm, a burnt sacrifice, to perform which they preserve perpetual fire.

I

Inderee, sensation.
 Irth, substance.
 Irthapute, advancing the cause, and requiring the effect.
 Issur, the manifestation of the Deity.
 Issurpurrendham, constant endeavours to please God.
 Isthowsireer, vide Sithowlsireer.
 Itcha, omnipotence, will, desire.
 Iyou, all the parts of a syllogism.
 Iyshruj, those operations of the soul which lead to knowledge.
 Iyssurepashna, continual contemplation of the Deity.
 Iyissoorej,

Iyissoorej, the power of working miracles.

J.

Jaut, artful proposition.

Jaut Saman, inseparable accident.

Jelp, proposition of number.

Jew Atma, animal, and vegetable life.

Jewnej, animals produced by generation.

Jerayooj, viviparous.

Jenum, birth, regeneration.

Jeytun, voluntary action.

Jetty, a proficient in the doctrine of Jine.

Jowg, a complete victory over the passions.

Jun, amongst the followers of Jine, is their prophet, and who is also called Teertehnker.

K

Kal, time.

Kamee, an action which produces the desired effect.

Kammebyayeetoo, the power of accomplishing whatever one desires.

Keywulbitreekee, negative inference.

Keylaivenwee, positive inference.

Khutdersun, six modes of knowledge; the six orthodox Shaslers, 1. Nee-aiy, 2. Beysheekhek, 3. Beydant, 4. Meymansa, 5. Sank, 6. Patenjil.

Khundpurlie, the dissolution of the universe, which will happen when a Brahma is in the state of Muckut.

Kurrum, motion, also the approved actions of the visible world.

Kurrum Indree, a person who has the full exercise of his bodily faculties.

Kurrumkand, the performance of all the duties enjoined by the Bedes.

Kullisht, the inclination to do evil.

Kuma, compassion, and striving to relieve the distressed.

Kushup, the son of Barincheh, the son of Brahma, and father of the sun.

Kushkeh, a mark which the Hindoos make upon their foreheads, and different parts of the body, particularly described in page 218.

L

Lingfireer, a general term for the ten Indrees, Untuhkurrum, and the five kinds of air, making together sixteen things.

Lutchen, conceiving the meaning of sixteen predicaments of Nee-aiy.

Lungowtee, a piece of cloth that covers the privities.

Lungee, a piece of cloth worn over the lungowtee.

M

Maia, the exercise of Pitchutsuckut, the external power of knowledge.

Mahavede, according to the followers of Jine, will be the last inspired mortal.

Marik, the belief that the world is continually vanishing and appearing.

Mamedehee, the explanation of great and indispensable duties.

Mahapurlie, the general dissolution.

Meht, the quantity of all the elements.

Meehtageeyan, miscomprehension.

Mehtet, according to the followers of Sank, is the first created substance.

Meytiree, philanthropy.

Mowh, believing that to exist which doth not.

Mowdh, when the heart is contented, nowith-

notwithstanding it doth not obtain its wants.

Moodah, taking pleasure in the virtue of others.

Mun, the mind.

Muckut, an absorption in the nature of the Supreme Being.

Munnum, implicit faith in the Bedes, and in the doctrines of the righteous, and conforming to them exactly.

Munrook, mankind.

Mushhoomich, clearing the heart from all impurities.

N

Narker, the evil spirits who inflict torments in hell.

Nassick, Atheism.

Nerode, the state of rest which the soul enjoys immediately before it enters into Muckut.

Nergoompitmeysir, the Supreme Being.

Neruick, hell.

Neruoki, a detail of tradition.

Neemeth, an indispensable duty.

Neem, vide page 120.

Nirnee, conviction obtained from the adversary's arguments.

Nidhasen, the contemplation of divine things till it becomes habitual.

Nickedileh, an action which produces evil.

Nidra, sleep.

Nowrus, the nine human passions.

Nyrodch, when man having subdued the passions, the heart begins to have some knowledge.

O

Opayperice, being only able to distinguish Atma; and this is the state of Muckut.

Owpaffna, faith in God..

P

Pak Juggen, a burnt sacrifice to the Dewtahs.

Parayanam, vide page 141.

Peragabhow, a past negative.

Perdehnsebhow, a compound negative.

Pertegnya, uttering the proposition.

Petree, those whose ancestors for several generations have been virtuous, when they assume paradisical forms, enter into a region so called.

Perkeya, seeking after righteousness.

Pertchimkeleek, an earnest desire to subdue the passions.

Peetjeeayajowt, the power of working miracles.

Peerteyehar, the five senses regaining the exercise of the faculties, after a holy trance.

Peoran, the cause of life.

Peer, spiritual guide.

Phul, fruit, reward.

Pingeela, breathing through the right nostril.

Pitchutluckut, the external power of knowledge.

Poormanoo, perfect knowledge.

Pooruh Meymansa, the duties prescribed by the Bedes.

Pooruck, stopping the left nostril, and breathing through the right.

Poorutkeert, the fruits of good works.

Poorteah, knowledge obtained through the senses.

Pooran Owtar, incarnation of the Deity.

Poojah, vide page 226.

Puryujen, cause..

Purmicey, comprehension.

Purtehj, the five senses and the mind...

Purweert, voluntary action.

Pur Atma, the intelligence possessed solely by the eternal God..

Purtoo, .

Purtoo, distance of time or place.
Putchfuttoo, the person who knows what is sought to be an absolute consequence.
Pureytha, the performance of the sixteen predicaments of Nee-aiy.
Purlie, dissolution.
Purran, the soul.
Purakert, the dissolution which will ensue at the expiration of one day of the life of Brahma.
Purmanbeert, knowledge obtained thro' Sut.
- Purmad, forgetfulness of indispensable duties.
Purraniyan, breathing in a particular manner.
Purrookuss, that knowledge which is not obtained thro' the senses; inspiration.
Purwertekh, a degree above a Gunnies Sikh, which see.
Punnias, another name for Sithowl.
Purreetbhow, transmigration.
Purreytun, contrivance.

R

Rakh, desire.
Rakus, evil Dewtahs.
Raoudre, anger.
Rajsew Juggen, the great sacrifice, at which only monarchs can officiate.
Ruj, rest.
Rutnadekh, another name for Sithowl.

S

Samance, separable accident.
Samwaiy, similitude; relation, and correlation.
Saman, whole, entire.
Samgurree, final cause.

Saderhee, a property common to two things.
Sakapirmeyfir, one who is inspired.
Sereer, matter.
Serishte, the renovation of the world, after its dissolution.
Serawuck, a follower of Jine who pursues worldly occupations.
Semadeh, love of retirement.
Sewadehyny, reading the divine books; remembering the divine attributes; and performing those actions that lead to Muckut.
Seweetambir, called also Sewreh, vide Jine, page 155.
Shirwun, hearing and perfectly comprehending the Bedes, and the traditions of the righteous.
Shaftor, a book on any subject.
Shuct, an invisible property dependent upon something else.
Sheradh, in Bengal written Seradh, offering to the manes of their ancestors, as far back as the third generation.
Sikh, a noviciate in the discipline of Jine.
Sidha, earnest desire of obtaining the state of the Jowg.
Sithowl, a visible atom.
Sithowlfireer, visible body.
Sindhant, positive proof.
Soorug, Paradise, the sky.
Sooroop, the union of spirit and matter.
Soopers, the touch.
Sookh, ease, rest.
Sootethaig, esteem, veneration.
Soomrut, any thing which had been forgotten and is recollected.
Sooter, an epitome.
Sootranitk, a sect of the followers of Boodh, who consider all things to be only the effect of imagination.
Sochum, an invisible atom. The followers of Beydant say, that every animal

mal has a visible and an invisible body. The visible body they call Sithowld-Sireer, and the invisible one Sochum Sireer.

Somrut, belief that the Jowg will prove highly beneficial.

Sowah, avoiding all connection with mankind.

Sunkehya, unity, also the order of numbers.

Sunjowg, union.

Sunshee, doubt, doubtful.

Subdh, tradition.

Sunneyah, fluidity.

Sunskhar, reflection, repulsive quality. An accident whose occurrence does not make any alteration in the original state of the substance.

Subd, sound.

Sumbedeh, the same as Maia.

Sumwaiykaren, material cause.

Suppitcheesuttoo, knowing the place, and the necessary consequence.

Sunjeerkha, the destructive will of God.

Sungreh, the doctrines of the three heretical sects, Jine, Boodh, and Nastick.

Subde, the dissolution of the accidents.

Sunkeyna, the names and proportions of things.

Sunka, the conjunction of good and evil consciousness.

Summedea, the causes of desire and anger.

Sun, a cypher.

Sut, affection.

Sumrut, recollection.

Suttyan, disinclination for good actions.

Sumperjeyet, an ideal form of the Deity, obtained by incessant contemplation.

Suttee speaking nothing but truth.

Suntowk, relinquishing all improper pleasures.

Summadeh, the extinction of knowledge and reflection.

Subhow, special cause.

T

Tamisindree, the perception of darkness. Teyjis, igneous.

Tereefknowk, the union of three atoms.

Terjung, animals produced by the prevalence of Ruj.

Teertehnkir, the prophet of the followers of Jine.

Tum, anger.

Turrek, negative proof.

Tup, reconciling the mind and body to heat, cold, hunger, thirst, and silence.

V

Veer, joy.

U

Un, the indivisible atom. Monade.

Unebhow, conjecture, opinion.

Undkar, darkness.

Unduj, oviparous.

Unkar, the word directed to be continually repeated, by such of the followers of Patenjil as cannot read the Bedes.

Unseewebtreehee, positive and negative inference.

Unman, conjecture.

Unpelubdeh, ignorance of things.

Unih Owtar, any substance that is held holy.

Unzakutrem, a subtle essence, differently modified by Sri, Ruj, and Tum.

Wecinbeh,

W

Weedineb, future rewards and punishments.
Wymaneek, paradisaical blest.

Z

Zendek, a worshipper of fire, a follower of the Zend.
Zenar, the thread worn by the three principal Hindoo tribes, page 214.

E R R A T A.

In Page 6 line 1, for *Reining* read *Reining*.

Page 10 line 8, *Angg* read *Angg*.

Buddha read *Buddha*.

Page 12 line 11, *Wac* will be in Irish, being a faintly word.

Page 16 line 7, for *extre* read *extre*.

13, for *paralle*, read *paralle*.

24 line 9, for *extre* read *extre*.

34 line 11, for *extre* read *extre*.

35 line 10, for *extre* read *extre*.

Page 18 line 13, for *Reining* read *Reining*.

Page 26 line 12, after the word *Creches* an *E* was inserted.

16 line 6, for *extre* read *extre*.

17 line 13 and 14, for *One*, *one* read *One*.

182 line 13, for *Reining* read *Reining*.

131 line 5, for *paralle* read *paralle*.

142 line 11, for *extre* read *extre*.

150 last line, after *Reining* read *Reining*.

153 line 13, after *extre* read *extre*.

153 line 24, for *extre* read *extre*.

153 line 21, for *Reining* read *Reining*.

153 line 7, before *paralle* insert *Reining*.

161 line 10, for *extre* read *extre*.

202 line 6, before *extre* insert *extre*.

222 line 24, for *extre* read *extre*.

233 line 26, for *extre* read *extre*.

234 line 10, for *extre* read *extre*.

238 line 6, after *Reining* insert *extre*.

243 line 22, for *grapping* read *grapping*.

244 line 3, for *own* *body* read *falling* of the *body* of the *prof* who is *eating*.

250 line 9, for *extre* read *extre*.

